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ANCIENT COINS
OF
GREEK CITIES AND KINGS.

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FROM VARIOUS COLLECTIONS

PRINCIPALLY IN GREAT BRITAIN;

ILLUSTRATED AND EXPLAINED

BY

JAMES MILLINGEN, Esq. R. A. R. S. I.

AND MEMBER OF VARIOUS FOREIGN ACADEMIES.



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PREFACE.

THE Plates annexed to the present publication were engraved, several years ago, for a Work entitled "Ancient Unedited Monuments of Greek Art", and was intended to include Marbles, Bronzes, Fictile Vases, Genus, Coins, and other remains of Antiquity.

The first number of this Work appeared in 1822, and was continued successively, till from want of encouragement, and having experienced a considerable loss, the author was obliged to give up the undertaking, and confine it to ten numbers, forming two volumes, one of Fictile Vases, the other, of Statues, Busts, and Bas-reliefs.

It will scarcely be credited, that in a country so opulent as Great-Britain, where the want of a similar publication has been so often and so generally acknowledged, the number of subscribers did not exceed Twenty.

Of the merits or demerits of the Work in a literary point of view, it does not become the author to speak, but in the selection of the various Monuments which the plates contain, and their importance with reference both to Art and Science, and with regard to the fidelity of the engravings in preserving, as much as possible, the peculiar style and character of the original monuments, he ventures to assert that the Work in question may contend (in proportion to its extent), with the most costly publications of the same kind which have hitherto appeared.

It would be foreign to the subject to investigate generally the causes of the state of neglect into which the Fine Arts and various branches of Literature connected with the study of them, are fallen. Some observations however with respect to the Numismatic Science will not be misplaced on this occasion.

In justice to truth, it must be confessed, however reluctantly, that this branch of learning, of which the utility is so generally appreciated, and which has been cultivated with so much success in Italy, France and Ger-

many, has been little attended to in this country. We have no names to oppose to those of Vaillant, Buonarotti, Spanheim, Morel, Havercamp, Froelich, Eckhell and Visconti.

The only numismatic works deserving of any notice, which have appeared in England are, the *Tesoro Britannico* of Haym, and the Catalogue of the Bodleian Collection, by Wise. The first possesses considerable merit, especially when compared with others of the same period, and contributed greatly to the advancement of the numismatic science. Its author, who was an Italian, has been abused with great virulence and scurrility by Pinkerton, but most unjustly, as in knowledge of coins. Haym was far superior to the latter, who was merely a compiler and totally unacquainted with the subject.

Wise in his catalogue has displayed much learning and criticism, and it must be regretted that he had not a more ample field for the exercise of his talents. It certainly reflects little credit on the University, not to have allowed an annual sum to keep up and improve a collection of which such a good foundation existed, and which every seminary of learning ought to possess.

The catalogues of lord Pembroke's Collection, and of Dr. Hunter's Greek Cities, are useful productions, and deserve great praise, as offering materials for study; but being without explanations cannot lay claim to any literary merit. The same may be said of the catalogue of the Greek Coins of the British Museum published by the Trustees in 1814.

The neglect of the numismatic science appears the more unaccountable, when it is considered that, owing to its extensive relations with foreign parts, the opulence of its inhabitants and their peculiar disposition for travelling, this country has greater opportunities than any other in Europe of cultivating antiquarian pursuits.

The number of private collections existing in England, has been, and is, in fact, much greater than in any other country. It will suffice to name those of Lord Pembroke, the Duke of Devonshire, Mr. Tyssen, the Rev. Mr. Cracherode, Lord Northwick, Mr. Thomas, Mr. Trattle, and above all, those of Dr. Hunter and Mr. Payne Knight.

But private Collections are by their nature difficult of access, and like private libraries, useful only to their owners. Public repositories alone afford means for study, and contribute to the advancement of learning. It is without doubt to the deficiency of them, that this and many other branches of science have been so little cultivated. Nor have we in our Universities professors of Archæology as are found in all similar institutions on the continent.

Till so late a period as the year 1800, no public Collection of the kind existed in the capital of the richest empire in Europe. The British Museum possessed, it is true, a few coins acquired accidentally, and chiefly by donations, but of little consequence, and with a just sense of propriety, they were never shown.

The first foundation of a National Collection was at length due to the munificence of a private individual, the Rev. Mordaunt Cracherode, eminent for the higher virtues of piety and benevolence, as well as distinguished by his learning and taste for the Arts, who bequeathed to the British Museum, a valuable library, a great number of ancient prints and drawings, and a choice collection of Greek and Roman Coins (1).

In what state of abandonment this most useful department of science had been left previously to this period, may be seen by the Catalogue of the Greek Series published by the Trustees in 1814. Poor as the collection then was (as a National one), the far greater number and the most important coins were due to its late benefactor.

In reference to the publication just mentioned, it may be proper to state, that however laudable the intentions of the Trustees may have been, their judgment and knowledge of the subject are not entitled to the same praise. The collection was at the time so inferior to those of several private individuals in the country, without mentioning the public establishments at Paris, Vienna, Florence and Munich, that to make it known

(1) It is with peculiar satisfaction, that the author finds here an opportunity of paying a tribute to the memory of a venerable friend, to whom he is principally indebted for his inclinations to Archæological studies.

with so much pomp, was a display of poverty not honorable to the establishment, and still less to those who had the direction of public affairs.

The expence incurred was also in a great measure useless, many of the coins having been previously published, or offering trifling varieties. Instead of fifteen Plates, all the objects which deserved to be made known, might have been comprised in six.

After 1814, when the Catalogue in question appeared, the collection assumed a far more respectable character, and was more than doubled in numbers and interest, by the acquisition of the collections of Mr. Townley, Capt. Cust, Col. de Bosset, and Lord Elgin; besides some other purchases of less importance (1).

But to the inuniscence of the late Mr. Payne Knight, the country is especially indebted. That distinguished scholar bequeathed to the Museum, a splendid collection of Vases, Coins, Bronzes, Gems, objects in gold and silver, and other productions of ancient art. His collection of Greek Coins, the result of forty years unremitting labour and expence, was peculiarly remarkable, and had attained, in some branches, the highest degree of eminence. With this accession, the Greek series of the Museum might be considered in 1824, as rivalling, on the whole, that of the French Collection, acknowledged hitherto, the first in Europe. The subsequent acquisitions made by the latter, while we have remained stationary, have restored, however, to our rivals their previous superiority.

After so many testimonies of individual patriotism, it must appear extraordinary that the Government of the country should not have been animated by similar sentiments of liberality. Opportunities the most favorable occurred, but were neglected. The collections of Dr. Hunter and lord Pembroke were proposed to the Government, and although their acquisition would have given us in this department of science, a decided preeminence highly honorable to a nation, they were refused.

It might be supposed that the expence was too great; but this was not

(1) The whole amount of the Ancient Coins purchased by the Museum, from the year 1800 to 1830 does not exceed Nine Thousand Pounds, forming on average, the annual sum of *Three Hundred Pounds*. Many private collectors are more liberal.

the case : after the sale of duplicates, the whole amount would not have exceeded Twenty Thousand Pounds which for greater convenience might have been paid by instalments. Such opportunities when neglected are often lost for ever.

The parsimony displayed on this occasion is the more surprising, when it is reflected that for the last forty years, the annual expenditure of the state has amounted on an average to Fifty Millions : from this immense sum an annual grant of Ten Thousand Pounds dedicated to the maintenance and improvement of Libraries, Collections of Natural History, Antiquities, and various Departments of Public Instruction and the Fine Arts, would have sufficed. Certainly such a grant could produce no inconvenience to the State.

Melancholy is the consideration that such a trifling sum could not be spared for objects so honourable, when at the same time, so many Millions were lavished for the most disgraceful purposes; abroad, in wars not undertaken for national interests, but to gratify the passions of a Faction hostile to every improvement in the state of society : at home, to subvert gradually by corruption the institutions intended to protect our liberties. Thanks to Providence, the nation is at length roused from its apathy, and we may hope for better things in future. Reform is inevitable, and our Constitution restored to its original principles, alike hostile to despotism and licentiousness, will be no longer a deception, but a truth.

Returning to the noble and patriotic donation of Mr. Knight, it is requisite to notice the Catalogue of his Greek coins, which has been recently published. Though announced as printed from an autograph manuscript of the late learned possessor, this production, contrary to every expectation, is incontestably the most feeble of the kind which has appeared for a long time. Full of the most palpable errors, which have long since been exploded, and a school-boy would not have committed at the present day, it is wholly devoid of every sort of order and method, and must be esteemed alike injurious, to the state of Science in this country, to the literary character and judgment of the Trustees by whose order it was printed, and to the memory of Mr. Knight.

With regard to the first and second of these points, the author proposes offering some observations on a future occasion. At present, he shall notice only the last.

Having had for many years the honor of Mr. Knight's acquaintance, the author who, though differing from him in opinion on various subjects, always entertained a high esteem for his profound learning, and zealous patronage of the Arts, considers it a duty to vindicate his memory on this occasion, by placing the facts in their true light.

The manuscript in question is simply an assemblage of a number of loose notes, made at different periods, some perhaps 40 years ago, before the works of Eckhell and many recent discoveries were generally known: they were intended to register new acquisitions of coins successively inserted in the Collection; as such, they were generally written in haste, from memory, and without reference to books on the subject. In this state, they were the materials from which Mr. Knight intended to have formed a regular Catalogue, but engaged in questions of greater interest, he never had leisure for the execution of such a tedious and minute task.

Some time before his death, finding his strength decay, it appears that he collected these notes, and transcribed them hastily as they now stand, with the view of forming an Inventory for the convenience of the Trustees of the Museum, to whose care the Collection was to be consigned at his demise. As such, it was never intended to be made public; nor could Mr. Knight have ever thought of offering to the world a production in such a deformed and unfinished state. The Trustees ought therefore, consistently with the intention of the donor, to have submitted the manuscript to such a revision and correction, as its author would himself have effected, and in acting otherwise, all the errors of the publication can be attributed solely to them. These observations of course, can never apply to the Trustees in general, but to two or three members of that body who assume the direction of the establishment.

In concluding, a few words on the importance of numismatic publications shall be added. If coins are admitted to be of all Ancient Monuments, those which afford the most extensive and varied sources of information, they are also those of which the preservation is the most difficult,

on account of their exiguity, and the dangers to which they are exposed from ignorance and dishonesty.

Collected usually by men of learning and taste, they afterwards fall, according to the natural course of things, into the hands of heirs, generally ignorant and impatient of enjoyment. When of brass, they are considered with contempt, and often thrown away; while those of gold and silver, estimated according to their intrinsic value, are consigned to the crucible. In more favorable cases, when objects of this nature are preserved out of respect for an ancestor, they are sent to a lumber room, where they are soon forgotten.

Many valuable collections, public and private, described by Goltzins, Vaillant, and other antiquaries, who lived in the 17th and 18th centuries, have disappeared in this manner, and the coins they contained can no longer be traced, when reference to them, in doubtful cases, is desirable. Hence it is essential that Collectors who entertain a regard for the progress of a favourite study, should cause to be engraved with all possible exactness, such coins as they possess which have not been published, and may be considered deserving of notice.

If from want of leisure, or other motives, they are unwilling to illustrate the engravings made, they may consign them to some Literary Society, in whose transactions they would be communicated to the public, and thus many valuable historical monuments which, for so many ages, have escaped almost miraculously the destruction common to all mortal productions, may be secured from oblivion.

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CORA AUT SORA.

Laureated head of Apollo.

Rev. CORANO. Warrior on horseback, brandishing a spear. AR 2.
Troy weight, 93 grains. *Plate I, n. 1.* (Mr. Durand, Paris.)

This silver didrachm, hitherto unique, was attributed by its former learned possessor, Mr. Carelli, to Cora, a city of the Volsci, situated about 10 miles S. E. of Velletri, and retaining its name to the present day. Pliny (1) ascribes the foundation of Cora to Dardanus (2), and its Hellenic origin is attested by the tradition which supposes its founder to have been Coras, a son of Amphiaraüs, and brother of Tiburtus and Catillus. Considerable remains of its ancient walls of polygonal or Cyclopean construction, which are still seen, attest its high antiquity.

Various reasons, however, created strong doubts with respect to the origin attributed to this singular numismatic monument:

1° The consideration that, excepting a small silver coin of Signia, similar to a Roman Sestertius, there are no coins in any metal of the cities between the Tiber and the Liris;

2° The striking resemblance of this coin to those of Cales, Teanum, Suessa, and other cities of Campania, in point of workmanship, style

(1) *PLAUTUS. Hist. Nat.*, lib. III, cap. 9.

(2) *SAXVIUS ad AENEID.*, lib. VII, ver. 672.

of design, and the peculiar termination in O, indicates that it was struck in that part of Italy, rather than in Latium;

3^o The probability that Cora had not become a colony at the period to which the coin may be referred (1), when no Italian cities used the Latin language, except Roman colonies.

Started by these difficulties, I examined the coin anew with greater attention, and from the result, am confident that there is an error in the legend, and that the first letter, apparently a C, was originally an S, of which the lower part has disappeared, owing to some accident in the coinage. In this case, instead of CORANO, the reading would be SOBANO, and the coin would belong to Sora, a Volscian city, on the Liris, and bordering on Campania, a site to which it would be perfectly appropriated.

Little mention of Sora occurs in history, but we know from Livy (2) that it was taken in the year of Rome 411, and became a Roman colony in 452: a circumstance favourable to my hypothesis. Other coins, like the present, will probably come to light at some future period, and determine the question, by removing any doubts which might still exist.

The figure on the reverse is extremely spirited, and, in the Greek heroic costume, with the chlamys and the causia. It represents most probably some indigenous hero, or the founder of the city. Its action recalls to mind the description Virgil gives of the Italian chiefs of the army of Latinus: (3)

Adversi campo apparent, hastaque reductis
Prostendunt longe dextris, et spiculis vibrant:
Adventusque virum fremitusque ardescit equorum.

(1) T. Livius, lib. VII, cap. 28; lib. X, cap. 1.

Ponick war, Cora is mentioned by Livy, lib. XXVII, cap. 9.

(2) It has been supposed, but without foundation, that Cora was an early Roman colony, previous to the expulsion of the kings. (F. Caesar, Ancient Italy, tom. II, page 104.)

In a subsequent book, however, the same author relating the punishment inflicted by the Senate on the refractory colonies, mentions *Sora*, instead of Cora. (Lib. XXIX, cap. 16.)

The appellation of *Colonia Latina*, given by Livy (lib. II, cap. 16.) to Cora and Pomætia, implies solely that they were of the thirty cities founded by Latinus Silvius, king of Alba, which formed the Latin confederacy, and were called *Præcia Latini*. (Lvv. lib. I, cap. 3.)

Hence there is evidently an error in one of the two passages, most probably in the first, where we should read *Sora*, which we know by the authority of Livy, received a Roman colony in the year of Rome, 452. (Lib. VII. cap. 28.)

Among the twelve Roman Colonies, which refused to supply their contingent in the second

(3) *Aeneid*, lib. XI, vers. 605, 607.

The termination in O usual on so many Latin coins, is the early form of the nominative in OM, common to many cities, as Privernum, Beneventum, etc. (1) By a similar suppression of the final letter, we find *λεῖτα* and *Ταρά* instead of *λεῖτας* and *Ταράς*, according to the Aeolic dialect which has so much affinity with the Latin.

MELES IN SAMNIUM.

MAIIEZ. Female head.

Rev. Bull with a human head: Above, an unknown symbol. AE. 3
Plate I, n. 2.

This copper coin is probably of Mele or Meles, a city of Samnium, mentioned only by Livy (2); and which is supposed by some modern geographers, to have been where Molisa now stands; while others place it at Melissano, near S.-Agatha de Gothi.

M^r Avellino first described a similar coin (3), and promised to give an engraving of it with farther remarks, but, unfortunately, he was obliged by circumstances, to discontinue his very useful and interesting Numismatic Journal. The inscription in the present instance is not MALIES, but MAIIEZ, the I being substituted for the L, as on the coins of the Latin Calatia (4). This orthography seems congenial to the Italian dialect, and we find it in the modern language, where *fiori*, *chiari*, etc, are formed from *flores*, *claris*, etc.

(1) I have changed the opinion expressed on a former occasion, that the termination in O on the coins of Campania and Samnium was in the dative case. *M. Recueil de Médailles Grecques Inédites*, Rome, 1812, paga 3.

(2) Oppida vi capta, Compilatio Mehr. (T. 1, vols. XXIV, esp. 20.) Maronam et Meles de Samnitibus vi capta. (Id. lib. XXVII, esp. 1.)

Some modern geographers are of opinion that Livy, notwithstanding the different orthography of the names, speaks of one and the same city; others

suppose Mele and Meles to have been distinct cities.

P. Caesars, Ancient Italy, tome II, page 236.

(3) *Italia Veteris Numismata ad Vol. I. Supplem. Neapolit.* 1814, pag. 46.

M. Avellino relates the opinion of a Neapolitan antiquary, that similar coins are of Beneventum, and inscribed with the Greek form of the name *Μαλίς* from which, by the usual flexion, the Latins made *Male-*ventum.

(4) Millingen, *Médailles Grecques Inédites*. Rome, 1812. Page 3.

The female head on the obverse resembles that on the coins of Naples and Nola. The androcephalous bull on the reverse, representing a river, is the common type of the Campanian and Samnite cities.

CALATIA IN CAMPANIA.

Laureated head of Jupiter.

Rev. A horse unbridled and at liberty. Underneath, CALATI in Oscan letters. AE 2. *Plate I, n. 3.* (Mr. Durand, Paris.)

There were two cities of the name of Calatia, one on the right, the other on the left side of the Vulturinus, at a small distance from each other, and both in Campania. (1)

The present brass coin, which differs from those hitherto published, is of the latter, or Oscan Calatia, 5 miles to the S. E. of Capua, to which it was either allied or subject.

The coins of this city, which are extremely rare, are in the Oscan language. Those of the other Calatia are in Latin, and equally scarce.

CUMAE IN CAMPANIA.

Head of a lion between those of two wild boars.

Rev. KV...ION. A shell (mytilus) and barley corn. AR. 2. *Plate I, n. 4.*

Mr. Avelino, who described a similar coin (2), explains the type of the obverse as alluding to the metamorphosis of the companions of Ulysses by Circe; but an allusion so remote and obscure, appears inconsistent with that simplicity and clearness always displayed in the figurative language of ancient art; especially at so early a period as that to which the coin may be referred, probably the 90 or 95th Olympiad, or 400 years before our æra.

If no other mode of explanation occurred, the type in question might, with more probability, be considered as emblematic of the valour and

(1) PALLAGRINI. *Delle Campane felice*, pag. 351, 411. (2) Itin. vet. Num. ad vol. 1. Suppl. Neapol. 1814. MILLINGER. *Monnaies Grecques Inéd.*, Rome, 1814, p. 1. pag. 11—12.

strength of the people; thus in Homer the Greek warriors are described (1):

λίσσων ἴουκτες ὄμοφρύσιον
ἢ σοι κάπρων, τῶντι σθνός οὐκ ὀλαπαδνόν.

Perhaps, however, a passage in Pausanias may afford some light on the subject (2). That author relates that in his time, the inhabitants of Cumæ in Opicæ, pretended (though without foundation) that the tusks of the Erymanthian boar were preserved in the temple of Apollo in that city. From hence it may be conjectured that one of the heads is the same alluded to by Pausanias, and which, entire when the coin was struck, had fallen to decay or been carried away, and the tusks only existed, when that author lived, or above 500 years afterwards. Such was the value attached to similar relics, that, after the battle of Actium, Augustus sent to Rome the tusks of the Calydonian boar, taken from the temple of Minerva Alea, at Tegea (3). The two other heads may be relics of a similar kind, possibly those of the Nemean lion, and of some other animal whose destruction was attributed to Hercules (4).

This conjecture is the more admissible, considering the great veneration paid to Hercules by the Cumæans, on account of his victory over the giants in the Phlegraean plains; his construction of the cause-way which separated the Lucrine lake from the sea (5), his foundation of Herculaneum and Pompei, and other fabulous adventures of which the neighbourhood of that city were supposed to have been the scene.

PHISTELIA IN CAMPANIA.

ΦΙΣΤΕΛΙΑ. Youthful head front faced, with a pointed cap.

(1) Iliad., lib. V, vers. 782, 3. lib. VII, vers. 356, 7. Σίρρα ὥν τε Καλοπαύλου, διανείπεται δέ λει τοῦ χρίσιον,
lib. XV, vers. 592.

(2) Pausan., lib. VIII, cap. 46.

(3) The skin of the animal remained at Tegea, and existed there in the temple of Minerva Alea when Pausanias wrote, he describes it thus:

Ἄνθερπατα δέ εἰ τῷ νοῦ τὰ ἀπαλεπίστα, ἐπὶ πίν το

μαι δὲ δίδυτον τὸ τριγώνον τοῦ φίστην, lib. VIII, cap. 47.
(4) The heads of a lion and wild boar, made of iron, were dedicated in a temple of Bacchus, in Per-

gamus. We are not told on what account. PAUSAN. lib. X, cap. 18.

(5) Diomedes Sacer., lib. IV, cap. 21, 22.

Rev. PHISTVLI. In Oscan letters. Dolphin, acrostolium, and barley corn. AR. 4. *Plate I. n. 4.*

Similar coins, with an Oscan inscription only, are frequently found in the vicinity of Naples. The silver obolus, here described, is very important, from having at the same time the Greek name of the city ΦΙΣΤΕΑΙΑ.

No ancient authors have mentioned a place of this name, but the coins, by their type, their Oscan dialect, and the site where they are usually discovered, prove it to have been a maritime town, situated between Salernum and the Liris. Some modern authors have supposed that *Phistulus* or *Phistlus*, as it is variously written in the Oscan language, was another form of Paestum, and the Etruscan name of Posidonia, before the arrival of the Greek colony from Sybaris, consequently that the coins in question are of a most remote period; an opinion subversive of all established notions of history and palaeography (1).

Nor can these coins, as other antiquaries have suggested, be assigned to an intermediate period between the disuse of the Greek and the introduction of the Latin dialect. 1. Because the ancient didrachm inscribed Phistlus with an androcephalous bull on the reverse, (2) is certainly coeval with many of the Greek coins with the name of Posidonia. (3) 2. The change of language was not sudden and occasioned by a revolution which changed the population, but the Greek dialect was gradually corrupted, in consequence of the numerous Roman colonists who mingled with the old Greek inhabitants.

The name of Paestum (as Salmasius has observed) (4) is merely a corruption of Posidonia, or, as the city was called in the Doric dialect

(1) MAZZOCCHI, in *TABUL. HERACLI. COINN.* pag. 510. D'HAUCARTVILLE, *VISAGES de l'Antiquité*, tome I, pag. 98. RAOUX-ROCHETTE, *Histoire des Colonies Grecques*, tom. I, page 247; tom. III, page 245.

(2) PALLERIS, 2^e Supplement, Pl. I. n. 4.

(3) Besides the inscription ΦΟΣ or ΦΟΞΙ, some of the coins of Posidonia have also ΦΞ preceded by the digamma, and making ΦΞΣ, which has been supposed to signify the Tyrrhenian, or Etruscan name of the

city. But such an explanation is inadmissible for many reasons, and, among others, because the characters are evidently Greek, and not Oscan or Etruscan.

It probably indicates an alliance with some neighbouring city, perhaps with the Picentini, or with Phistelia; in the latter case, it would prove that the two cities were distinct.

(4) Observat. in Solinom.

Poseidania. The change is easily accounted for; according to the genius of the Latin language, the O of the first syllable was converted into AI or AE, the D into T, and the termination into OM or UM. Thus making Paisetanum, whence Paistanum, and by farther contraction, Paistuum was subsequently formed. (1) This gradual change of the name is attested by coins.

Some antiquaries are of opinion that Phistelia is the ancient name of the city called Puteoli by the Romans, (2) and there is certainly a great analogy between them. The coins also resemble by their type those of Cumæ, of which Puteoli or Dicæarchia, as it is sometimes called, was a colony. If the head with a pointed cap is of Vulcan, it would be an additional argument in favour of this opinion, as a place called Forum Vulcani, (3) now the solfatara, was contiguous to Puteoli. The resemblance of the didrachm of Phistelia previously mentioned, to the early coins of Naples, implies also the vicinity of the two cities.

It may be noticed here that the didrachm in question is the oldest monument extant in the Oscan dialect.

The investigation of the coins of Phistelia calls our attention to those inscribed AAAIBANON, which are often found together. Some years ago, a deposit of 7 or 800 of the former was discovered, and, with them, many of the latter, for the most part barbarous and illegible, but some, however, of good workmanship, with the inscription entire. These coins have been attributed to Alifia in Samnium, but the marine divinity, implies a maritime, and not an inland city.

M^r Carelli is of opinion, that they are of an ancient town, situated near Puteoli or Pouzzoli, on a hill, which is still called Ollibani.

This explanation is farther confirmed by the circumstance that the name of Alibas, being that of a river of the Infernal Regions (4), would be perfectly suited to a city in the vicinity of Cumæ, where poets placed

(1) Thus we find *Pro* instead of *πρι*; Alexander Mazzochi, but rejected. (T.R. HERACL., p. 510.) and Cassantra instead of Alexander and Cassander. (3) Ρηγίας ἄρχει. (STRAB. lib. V. pag. 246.)

(2) This opinion, among others, is adduced by *unilogicon magnum*. LUCIUS, *Necyomatica*, cap. 16.

(4) Λιβας, ου παραγεις ο λιβος (SEIDAS. ELY).

the seat of those regions, and where so many local names, such as Styx, Cocytus, Periphlegethon and Acherusa, related to that fable.

NEAPOLIS IN CAMPANIA.

ΝΕΟΠΟΔΙΤΩΝ. Youthful male head, probably of Apollo.

Rev. ΝΕΟΠ..... Hercules strangling the Nemean lion. *Exergue* ΝΥ. AR 4. *Plate I.* n. 6.

Instead of the androcephalous bull, emblem of the river Sebethos, usual type of the coins of this city, the silver obolus here described, represents Hercules strangling in his arms the Nemean lion (1).

This type is evidently imitated from the coins of Tarentum, probably on the occasion of some political alliance or community of religious (2) rites between the two cities. (3) A rare didrachm, with the equestrian figure, imitated likewise from those of Tarentum, may have been struck on a similar occasion.

NUCERIA IN CAMPANIA.

Youthful male head with a diadem. Before it, ΝΥΦΚΡΙΝΥΜ, ALFA... in Oscan letters.

Rev. The Dioscuri on horseback. *Exergue*, ΕΦΙΝΥΜ in Oscan letters. AE 2. *Plate I.* n. 7.

The present brass coin, differs from those of this city, hitherto published. The head, though without the usual laurel wreath, seems to be of Apollo. The reverse, representing the Dioscuri, shews that the figure standing by a horse, on the silver coins of Nuceria, is Castor and not Epidius Nuncionius an indigenous hero, as has been surmised.

The legend on the obverse is as usual ΝΥΦΚΡΙΝΥΜ in Oscan letters from right to left. The characters which follow, are the first syl-

(1) For the connection between Tarentum and Naples. *P. DIOCTS. HALICARN.* *Excerpt.* Pag. 2315, edit. Beiske.

(2) *AVELINO.* Suppl. Pag. 16, n. 391. (3) Some ancient authors attributed the foundation of Neapolis to Hercules. *Tzetzes ad Lycophron.* 717.

lables of the appellation of ALFATERNVVM, by which this city was distinguished from others of the same name.

In the exergue is inscribed ECFINVM, which may be the name of a magistrate, or allusive to the subject represented.

The coins, with the Greek inscription NOYKPINQN, formerly attributed to this city, are now ascertained to be of another of the same name near Rhegium in Calabria (1). The coins of Nuceria Alphaterna are those only in the Oscian dialect.

CAELIA IN PEUCETIA.

Helmeted head of Minerva.

Rev. KAI. Hercules strangling the Nemean lion. AR. 4. *Plate I.* n. 8.

The silver oboli of Tarentum and its dependent city Heraclea, with a head of Minerva on one side, and Hercules strangling the Nemean lion on the other, were in very extensive circulation, as appears from the great numbers of them continually discovered.

These types being so popular and well known, they were imitated by various cities of Apulia and Iapygia, allied with, or dependant on Tarentum, whose conquests were occasionally extended to a great distance.

Such is the little silver coin, *Plate I.* n. 8, with the letters KAI, initials of Cælia, a city of Apulia, 3 miles to the N. of Bari. The coins of this city, inscribed KAIAINQN, give the true reading of the name, called Καία, by Strabo (2), and Coelium by Pliny (3).

RUBI IN PEUCETIA.

1. Helmeted head of Minerva.

Rev. PY. Hercules strangling the Nemean lion. AR. 4. *Plate I.* n. 9.

This silver obolus (4), like the preceding of Cælia, is an imitation of those of Tarentum. The name of this city is variously written by ancient

(1) *V.* *Plate II.* n. 4.

(3) *HIST. NAT.*, lib. III, sect. 16.

(2) *STRABO*, lib. VI, p. 283, *Édit. CARAUSIUS.*

(4) *AVELLINO*, *Supplém.* Tom. I, pag. 25, n. 10.

authors, and on coins. On the latter, we find sometimes ΡΥΨ whence the Latin name of Rubi. They inform us also, that the inhabitants were called ΡΥΒΑΣΤΕΙΝΟΙ, and hence the vicious reading of Rubustini in Pliny (1) and Frontinus may be corrected.

From the Greek name, it was probably a colony from Rhypæ in Achaia, called also ΡΥΨ and ΡΥΠΕΣ. This origin is not unlikely, when we consider that Sybaris, Metapontium, Caulonia and Crotona, the principal cities in the south of Italy, were Achaian colonies. Myscellus, the founder of Crotona was, in fact, a native of Rhypæ in Achaia (2). It may be noticed moreover, that many of the coins of Rubi imitated from those of Metapontum, imply a relation between the two cities.

2. ΡΥ. A bucranium with fillets.

Rev. A lyre. AR. 4. *Plate I. n. 10.*

Very small silver coin resembling those of Canusium.

Little mention of Rubi occurs in history, but from the number and beauty of the fictile vases found in its ancient cemetery, it must have been a rich and populous city.

BRUNDUSIUM IN IAPYGIA.

Victory holding a palm branch.

Rev. ΒΡΒΝ. A dolphin. Above, V. AE. 4. *Plate I. n. 11.*

This little brass coin, differs from those of this city hitherto published, and which have constantly the same type of Arion on the dolphin. Though Brundusium was an ancient Greek city, yet we have none of its coins before the time when it was taken by the Romans and in 508 A. U. C. became a colony.

TARENTUM IN IAPYGIA.

1. ΤΑΡΑ. Head of Venus elegantly attired. Before, a dolphin. Underneath, ΚΟΝ.

Rev. ΔΙΟΣΚΟΡΟΙ. The Dioscuri on horseback, holding palm branches and wreaths. Exergue, ΣΑ. Weight 133 grains. AV. 2. *Plate I. n. 12.* (M. Dupré. Paris.)

(1) *HIST. NAT.*, lib. III, sect. 16.

(2) *STRABO*, lib. VIII, pag. 387, *Edit. CAMBOD.*

The coins of Tarentum, those of gold especially, are remarkable for their beauty, and bear ample testimony to the magnificence and taste for the fine arts, which according to the universel testimony of ancient authors, distinguished its inhabitants.

The female head on this unedited gold stater, is probably of Venus (1), a divinity held in great veneration at Sparta, and consequently at Tarentum, a Spartan colony. It is elegantly attired with a veil (*κρί-δημον*), diadem (2) and earrings. The dolphin placed before it, and which always accompanies a similar head on Tarentine coins, alludes to the marine origin of the Goddess. The name of the city ΤΑΡΑ, is expressed according to the old Aeolic and Doric form for ΤΑΡΑΣ. The name of a magistrate ΚΟΝ perhaps for ΚΟΝΩΝ is added.

The national divinities of the Spartans, the Dioscuri, distinguished by the inscription ΔΙΟΣΚΟΡΟΙ, are on the reverse. One of them places a wreath on his horse's head, the other holds a palm branch, to which fillets and wreaths are suspended (*ειρηνώντα*). A type probably alluding to games celebrated in their honour.

On the exergue, are the letters ΣΛ, which, from their frequent recurrence on Tarentine coins, may possibly imply an alliance with the Sallentines, a neighbouring people.

2. Adverse radiated head of the Sun.

Rev. TAPAN. A thunderbolt. Underneath, ΑΠΟΔ. AV. 4. *Plate I. n. 1 3.* (Mr Hamilton.)

2. A small gold coin, presenting types totally different from those usually engraved on the coins of this city. On one side, is a full faced radiated head of Helios, or the Sun, and on the other, a thunderbolt, with the inscription TAPAN, for Ταραντίων, and ΑΠΟΔ, the first syllable of a magistrate's name, such as Apollodorus or Apollodotus.

This coin resembles so completely those of Alexander son of Neoptolemus, that there can be no doubt, that the latter were also struck at Tarentum,

(1) This is also the opinion of M. Avellino. (Ibid. ILLAD X, 460). Hence the epithet θεοποίους given by VIT. NUM., pag. 85.) Eckhell attributes it to Ceres. to various goddesses by the poets. It was also called ειρηνή, or ειρήνη from its resemblance to a

(2) This kind of diadem was called λαμπά. (Βονα, sling.)

during the time, when that prince, at the request of the Tarentines, came to their assistance against the Bruttians and Lucanians. As his arrival was in the year 337, before our æra, and he was killed at Acherontia, in 323, (1) it follows, that the present coin was struck during the intervening period of 14 years.

3. Helmeted head of Minerva.

Rev. TAPAN. Hercules in an attitude of repose. AR. 4. *Plate I. n. 14.*

Minerva was one of the principal divinities of the Tarentines, whose great devotion towards her appears from their having dedicated a statue of her at Sparta. The sitting figure of Hercules, on the reverse, is perhaps a copy of the celebrated statue by Lysippus, which, after the taking of Tarentum, was sent to Rome (2) by Fabius Maximus, and placed in the Capitol.

4. Male figure riding on a dolphin.

Rev. TA. A horse at liberty. Under, a crescent; AR. 4. *Plate I. n. 15.*

5. Cupid riding on a dolphin, and shooting an arrow. Before, a crescent.

Rev. A shell (pecten). AR. 4. *Plate I. n. 16.*

Two silver coins different from those hitherto published. On the second is Eros or Love, shooting an arrow and riding on a dolphin, a maternal attribute. Though without an inscription, the shell on the reverse shews that it is of Tarentum.

6. Head of Jupiter with laurel crown.

Rev. TAPANTIN.... Victory crowning a trophy. AE. 2. *Plate I. n. 7.*

7. Same head as the preceding.

Rev. TAPANTINΩN. Victory holding a thunderbolt. AE. 2. *Plate I. n. 18.*

Though the coins of Tarentum are so obvious in silver, they are rarely seen in copper.

(1) T. LIVIUS, lib. VIII, cap. 7 et 24. STRABO, lib. VI, pag. 260.

There is much uncertainty with regard to the precise dates of these events. (P. Mémoires de l'Ac-

démie des Inscriptions et Belles-Lettres, tom. XII, page 339. ECKHARD, Doct. Num. Vet. Tom. II, page 169.

(2) PLIN. XXXIV. Sect. 18. STRABO, VI, 278.

Those of this metal here published, refer to some victory obtained by the Tarentines, in the course of their frequent wars with the Messapians, Iapygians, and other neighbouring states. Both have the head of Jupiter, the giver of victory. On the reverse of the first is ΝΙΚΗ, Victory, erecting a trophy with the spoils of the vanquished. On the second, the same Goddess appears, holding the thunder of Jupiter. A similar coin, but deficient in the legend, is published in the catalogue of Dr. Hunter (1), as being of Agrigentum in Sicily.

PERIPOLI PITANATAE.

Female head, with diadem and ear-rings. Behind, ΤΕ in monogram.

Rev. ΠΕΡΙΠΟΛΩΝ ΠΙΤΑΝΑΤΑΝ. Hercules strangling the Nemean lion.
AR. 4. *Plate I. n. 17.*

Eckhell (2) published a silver obolus like the present, but part of the legend being injured, and the word ΠΕΡΙΠΟΛΩΝ alone legible, he clasped it among the uncertain of Italy, to which country, its fabric proves that it unquestionably belongs; referring, however, the opinion of his predecessor Khell, who attributed it to Peripolium, a small fortress belonging to the Epizephyrian Locri, near the river Halex (3).

The inscription in the present instance being perfectly distinct, shews that the coin is of the Pitanae, a people inhabiting some part of Magna Graecia, and who were probably a colony from Pitane (4), a district [Κέρη] of the city of Sparta.

The appellation of περίπολα, which is here assumed by the Pitanae, had various significations, but most frequently designated the young men (5) who, from the age of 18 to 20, were subject to a military conscription, and employed in various services, but particularly in guarding

(1) *NUMMORUM VET. POP. ET URB. ETC.* LONDINI, 1782; *Tab. II. n. 15.*

(2) *NUM. VET. ARSEDOSSI* VIENNAE, 1775. *Pag. 308. Tab. XVI. n. 8*

(3) *THUCYDIDES*, lib. III, cap. 99.

(4) *SCHOL. IN THUCYD.*, lib. I, cap. 20. It is called

ἴσημος by Herodotus, lib. III, cap. 55.

(5) *POLLUX*, lib. VIII, sect. 105. *HARPOCR. major*.

the frontiers and garrisoning fortresses, forming, as the name implies, a moveable or *circulatory* corps.

In the present instance, this appellation is probably assumed in order to commemorate the origin of the colony, from youths of the tribe of Pitane, who, perhaps, formed part of the Lacedæmonian expedition which founded Tarentum, and was composed of young men called Partheniae (1), from the peculiar circumstances of their birth. On account of their common origin, the Pitanaæ were consequently connected with the Tarentines; and hence the coin in question resembles by its types those of Tarentum.

Ancient authors not having mentioned a town of Pitane in Magna Graecia, we have no means of determining its situation; the only circumstance which throws any light on the subject, is to be found in Strabo (2), who relates that, according to a tradition, some Laconians were intermixed with the Samnites; whence the peculiar friendship of the latter towards the Greeks, and the origin of the name of Pitanaæ given to some of the Samnites.

Strabo adds, it is true, that this was a fable invented by the Tarentines to flatter their powerful neighbours; but his doubts affect only the pretensions of the Samnites to a Spartan origin, and not the existence of Pitanaæ among them, forming perhaps a distinct tribe.

The coins in question, may then with great probability be referred to these Pitanaæ, who originally of Lacedæmonian origin, and connected with the Tarentines, had been conquered by the Samnites in the course of the long and frequent wars between the two nations. Hence it would ensue, that they were settled in some part of Messapia, but we have so little information respecting the ancient state of that country, that nothing farther can be said on the subject.

Besides attesting the existence of a city hitherto unnoticed, the coin is interesting for the light it affords to a question, concerning which, the two greatest historians of antiquity are at variance.

(1) STRABO, lib. VI, pag. 279—280.

αντὶ διά τοτε καὶ Φοινίκων ὄνταρην, τοιοῦ δὲ καὶ Ηλεύθερας

(2) Τοιοῦ δὲ καὶ Δεσμωτας συνοίκειεν αὐτοῖς γενισθαι φασι, καταλειπει STRABO, lib. VI, pag. 250

In his description of the battle of Platea, Herodotus speaks of a cohort (*λόχος*) of the Pitanate (1) under the command of Amomphoretus, whose disobedience to the orders of Pausanias, the commander in chief, eventually proved the cause of the victory obtained by the Greeks.

Thucydides evidently alluding to this account of Herodotus, though without naming him, says, on the other hand, that no such cohort ever existed among the Lacedaemonians (2).

The present numismatic monument appears to decide the question in favour of the father of history. By shewing that the Pitanate entertained a distinct body of Peripoli, it leads to the obvious inference, that they had also a distinct *λόχος* and other military divisions usual in the composition of Grecian armies.

The objection, which probably will be made, that in the present enquiry the difficulty relates to a Spartan tribe, and not to a people of Magna Graecia, is of little weight, when it is considered with what religious attention, ancient colonies, especially those of Sparta, retained all the institutions and customs of the parent country. Of this observance, frequent examples occurred in particular at Tarentum (3), where we find a river called Eurotas, the barrow of Hyacinthus, and many other denominations recording the origin of the city.

HERACLEA IN LUCANIA.

Helmeted head of Minerva.

Rev. ΕΠΙΡΑΚΑΗΙΩΝ. Marine divinity armed with a helmet, spear and shield. *AE. 3. Plate I. n. 20.*

Similar coins, which are not uncommon, have been published several times, but without any satisfactory explanation of the singular figure on the reverse.

Some antiquaries have supposed it to be Scylla (4), but this opinion is

(1) *HERODOTUS*, lib. IX, cap. 53.—57.

(2) *POLYBIUS*, lib. VIII, excerpt, 7.

(3) *Kai tiv Πετρίνειον λόχον μίστης (Αποδημούσιον)*
είναι, έτι μάλιστα μίστης. *THUCYD.*, lib. I, cap. 20.

(4) *TAYLOR COMBE. NUM. IX. MUS. BRIT. LOND.*
1814. Tab. III, n. 13.

inadmissible, as it is evidently a male figure, with the attributes of a warrior. From these circumstances, it seems rather intended to represent Glauclus, originally a warrior, and afterwards transformed into a marine divinity.

We have a great variety of traditions respecting this personage (1). Some describe him as a native of Anthedon in Boeotia; others as a Cretan and the son of Minos (2). In the accounts of the Argonautic expedition, he is frequently mentioned (3). A Greek historian, quoted by Athenaeus (4), says that he was the constructor and pilot of the ship Argo; and that on the return of the expedition from Colchos, in an engagement which took place with the Tyrrhenians, all the Minyan heroes were wounded, except Glauclus, who leaped into the sea (the reason is not mentioned), and was transformed by Jupiter into a divinity of that element.

Another author writes (5) that after Glauclus had disappeared, Iapyx, a general of Minos, being sent in search of him, landed in Italy, and settled in that part of the peninsula, to which from him, the name of Iapygia was given. We find also accounts of his amours with Scylla (6), and of his victory over Tiberis a Tyrrhenian king (7).

These various traditions shew that the fable of Glauclus was one of those which were popular in Italy, and accounts for the veneration of the Heraclians towards him.

The fable is evidently of Phœnician origin, and hence Glauclus is represented in the same manner as Dagon, whose great temple was at Gaza. It is even probable that the Boeotian Anthedon was made the birth place of Glauclus, from its bearing the same name, as a city of Phœnicia, where the worship of Glauclus was first established. Thus, different cities of the name of Nysa claimed the honour of being the birth place of Dionysius.

A curious scarabee, with a similar figure bearded and armed, has been

(1) *ATHENÆUS*, lib. VII, esp. 47; lib. XV, cap. 47. (4) Lib. VII, cap. 47.

23.

(5) *ATHENÆUS*, lib. XII, cap. 24.

(2) *SERVIUS*, in *ÆNEIS*, lib. VIII, vers 72.

(6) *ATHENÆUS*, loc. cit. *SERVUS* in *ÆNEIS*, lib.

(3) *APOLLON.* *RHOD.* lib. I, vers 1310. *ATHENÆUS*, lib. VIII, vers 72.

VIII, vers 72.

lib. VII, cap. 47.

(7) *SERVIUS*, in *VIRGIL.* *EPILOG.* VI, vers 74.

published by Lanzi (1), who explains it as representing Glaucus. The coins of Heraclea fully confirm the opinion of that learned and judicious antiquary.

METAPONTIUM in LUCANIA.

1. ΑΧΕΛΟΙΟ ΑΘΑΝ. Bearded figure with bulls horns, leaning on a reed, and holding a patera. Before him, a dolphin.

Rev. META. A wheat-ear. In the area, a grasshopper. AR. 2. Weight, 116 grains. *Plate I.* n. 21. (Duke de Luynes. Paris.)

This silver didrachm of the Metapontines claims great attention, and may be esteemed one of the most important numismatic monuments hitherto discovered, from the light which it affords to various questions of history and philology.

On one side, with the legend *META*, first syllables of *Μεταποντίνων*, is a wheat-ear, the usual type of the coins of this people, and allusive to the extreme fertility of their territory. The grasshopper (*τίττε*) in the area, is a well known emblem of Ceres.

The opposite side offers a figure of the river Achelouës, indicated by the inscription which accompanies it (2). This representation of the celebrated river-god is particularly interesting, as it explains, in a most satisfactory manner, a difficult and much disputed passage of the *Trachiniae* of Sophocles, in which Dejanira relates the various forms assumed by the Achelouës in his contest with Hercules (3).

ἄλλοτί ἀνδρίῳ τύπῳ
Βούπρωρος. Έκ δὲ δάκου γενεάδος
Κρουνοὶ διέβιανοτε κρηνῶν ποτε.

According to this description, he is figured here of a human form, ἀνδρίῳ τύπῳ, with a thick beard δάκου γενεάδος, and with the horns of a

(1) *Saggio di Lingua Etrusca*, tom. II, pag. 142. present, but being ill-preserved, he supposed that

(2) A coin of Metapontium, published by Magnum the figure had the head of a bull.

(3) *MINGELL.* tom. III, Tab. 28., as representing the (3) *SOPHOCLES*. *Trachiniae*, vers 12. 14. *STRABO*, Minotaur, was, in all probability, similar to the lib. X, pag. 458.

bull, which are metaphorically compared with the prow of a ship, Βούρρωνες.

The reed on which he leans, alludes to those of a peculiar quality which grow in this river (1). The patera (πάτη) is symbolical of the sacrifices offered to him as a divinity. The dolphin indicates that this river was frequented by sea fish; a circumstance noticed by ancient writers (2).

The inscription is in characters of a very ancient form, or according to the usual orthography Αχελέου Άθλον. Supplying the word ἀγώνος, which is understood, we may read Άθλον ἀγώνος Αχελέου, « Prize of the games in honour of Achelōus. »

From this singular inscription, it may be inferred that the coin was issued to commemorate the games in question; and, from the term Άθλον, that it was at the same time intended for a prize at the various contests which took place on the occasion.

Originally money was given to the victors at public games, but afterwards, a wreath of laurel, or other plants, was substituted instead. Hence the difference between the γραμμίτης and στραβίτης ἀγών (3).

That a river of Aetolia should receive such honours in Magna Graecia, appears singular, but is easily explained, if we consider that the Pelasgi, whose original seat was at Dodona, and in Eastern Greece, where the Achelōus was in high veneration, naturally introduced the same (4), when they migrated, and formed different settlements in Italy.

The city of Metapontium, in particular, appears to have received a colony from Aetolia, and to have taken its name from Metapa, a city of that country.

For further particulars on this subject, the reader is referred to a Memoir inserted in the Transactions of the Royal Society of Literature, vol. I, page 142, where the question is discussed at greater length.

(1) PHILEOSTRATUS, *Icones*, lib. I, cap. 25.

Eps. 38, 39. CORINTH, *Fasti Attici*, tom. III, pag.

(2) PAULUS, lib. IV, cap. 34.

80.

(3) For the difference between the two contests, see SCHOLIAR. in PINDAR, *Argum.* II in Pyth., *Argum.* IV in Pyth., *Maximus.* *Otor.* *Chron. Par.*

(4) The oracle of Dodona ordered all those who wished to consult it, to make previous sacrifices to the Achelōus. *Ephorus* in *MAGNUSIO*, cap. 18.

It may be proper to add here, that the form given to the Achelous on the coin under consideration, was not the only one under which he was represented. The coins of the Æneiadae and various cities of Ætolia and Acarnania, shew that he was most frequently figured as an androcephalous bull. He is represented also, in this manner, combating with Hercules, on a curious fictile vase recently found at Agrigentum, as well as on a very ancient scarabee.

These two monuments, which will be shortly communicated to the public, in the *Transactions of the Royal Society of Literature*, leave no doubt that the bull with a human head represented on many ancient monuments, particularly on the coins of Italy and Sicily, is a river-god, and remove all probability of its having been intended for Bacchus Hebon.

2. Female head with laurel wreath. Underneath, APIZTOZEN.

Rev. META. A wheat-ear. AR. 2. *Plate I.* n. 22. (Duke de Luynes. Paris.)

It is difficult to determine whether the head crowned with laurel is of Venus, or some other female divinity. The same difficulty exists with regard to the name of Aristoxenus, written on the default of the neck; whether it may be considered as that of a magistrate, or of the engraver of the die.

3. Helmeted head of Minerva. Behind, A.

Rev. META. Wheat-ear. Area, a trophy and II. AR. 2. *Plate I.* n. 23. (Duke de Luynes.)

The head on this coin is different from those hitherto published.

BRUTTI.

Busts of the Dioscuri, crowned with laurel, and surmounted by two stars.

Rev. BPETTION. The same divinities on horseback, holding palms. AR 2. Weight, 88 grains. *Plate I.* n. 24. (Mr. Hamilton.)

Several silver coins like the present, of larger size and weight than the usual coins of this people, have lately been discovered.

They offer likewise different types, and being of inferior workmanship, seem to have been struck after the subjugation of the Brettii by the Romans.

The unusual repetition of the same divinities on the two sides of the coin, implies that it was issued on some peculiar occasion, probably to commemorate games celebrated in honour of the Dioscuri, or at some periodical festival (πεντηπολις) at the altars erected to them by the Locri on the spot where they obtained over the Crotoniates a great victory, which they attributed to the miraculous assistance of these divinities. Hence the Dioscuri were held in great veneration in that part of the peninsula occupied by the Brettii.

CROTONA IN BRUTTHIS.

ΑΙΣΑΡΟΣ. Laureated youthful head.

Rev. Pegasus. Underneath, K.P. AR 4. *Plate I*, n. 25. (Mr. Durand, Paris.)

This coin has been attributed to Liparion, a king of Syracuse, mentioned by Plautus: and a Sicilian antiquary has published a volume of 115 pages to illustrate the discovery (2).

Trusting to the engraving, and to a cast sent from Naples, Visconti had inserted it in the supplement to his *Iconographic Grecque* (3).

Being at Rome, in the winter of 1816, I purchased a parcel of Greek coins, among which was the supposed Liparus. On examining it carefully, I found that the first letter was an *A*, and the third not a *Π* but a *Σ*, a mistake easily made, and that, instead of ΑΙΣΑΡΟΣ, the reading was ΑΙΣΑΡΟΣ, the name of a river near Crotone (4); and this reading was

(1) Strano, lib. VI, pag. 361.

(2) Di Liparo, re di Siracusa; dal Cav. M. Calcaterra, Palermo, 1809.

(3) Planché A, n. 5.

(4) There seems to be no room for the doubt expressed by Visconti, whether Σαρος refers to the

river, or to a magistrate of that name.

Individuals never took the names of divinities or places, but derivatives from them. Consequently, a name derived from the Σαρος would be Σαρος as Scamandrius and Simoeinius from the Scamander and the Simois.

moreover confirmed by the letters KP, initials of Crotóna, placed under the Pegasus on the reverse.

Fortunately, the explanation of Visconti had not appeared, and I was able to apprise him in time of the error into which he had inadvertently fallen (1).

This example shews the necessity of examining with the most scrupulous attention the inscriptions on coins, especially when the letters are so minute that, unless in perfect preservation, a mistake easily occurs.

LOCRI EPIZEPHYRII.

Adverse female head.

Rev. Pegasus. Underneath, A. AR. 3. *Plate I.* n. 26. (Duke de Luynes.)

The workmanship of this coin, appearing to be Italian, is the reason for assigning it to the Locri Epizephyrii, rather than to the Locri Opuntii, or Ozoli.

The head, which is extremely elegant, may be that of Proserpine, who had a celebrated temple in the vicinity of Locri.

The Pegasus, on the reverse, indicating a Corinthian origin (2), is the common type of the Hellenic, as well as of the Italian Locri.

MESMA IN BRUTTIIS.

ΜΕΣΜΑ. Female head elegantly adjusted; before it, a vase.

Rev. Youthful heroic figure seated on a rock, and holding a patera. Before him, a dog. AE 2. *Plate II.* n. 1.

The city of Mesma, of which the name is inscribed on the present coin, is without doubt the same as that called Medama by Strabo (3), and Medma by other ancient authors (4). By its coins we find that the most ancient

(1) *F.* Iconographic Grecque. Supplément, pag. 9. (4) *HECATHEUS ap. STEPHAN. BYZANT.* *F.* Midas.

(2) *STRABO.* lib. VI, 259.

(3) *Lib. VI.* 236.

F. CAMERA. Ancient Italy, tom. II, page 422. *SCYLAX,*
Peripl.

and usual form of its name, was Mesma. Stephanus relates the two forms (1), but not aware of their identity, he supposed them to have been distinct cities.

Mesma, which took its name from a neighbouring fountain (2), was a city belonging to the Epizephyrian Locri, on the Terinæan Gulph, now called Golfo di Gioja, near Nicotera in Calabria. The river, on which it is situated, still retains the name of Mesima.

The head on the obverse probably represents the Nymph from which the city derived its name: the vase or urn, placed before it, is the characteristic emblem of a Naiad.

The figure on the reverse, resembles the Hercules of the coins of Crotona and Tarentum, but not having the lions-skin and club, may represent some other mythological hero, perhaps the founder of the city. The patera, which he holds, alludes to the divine honours paid to him. The dog, emblem of the chase, was frequently attributed to heroic personages. A figure nearly similar occurs on the coins of Pandosia (3).

The coins of this city were unknown to Eckhell, but of late years, several have come to light. They are remarkable for the elegance of design and execution, which distinguishes the productions of these once fortunate regions, now reduced to misery and wretchedness.

TERINA IN BRUTTIIS.

1. Female head. Above, TEPINA, in letters of an ancient form.

Rev. NIKA Female figure holding a branch of laurel. The whole type encircled by a laurel wreath. AR. 2. *Plate II*, n° 2. (Mr. Burdon.)

The female head, without any peculiar attributes, which is so frequently seen on Greek coins, is, in most cases, that of the city by which the coin was struck.

The head on the obverse of this rare and singular didrachm of Terina,

(1) V. *Midja et Mign.*
(2) STRABO, loc. cit.

(3) *NUM. VET. IN MUS. BRITAN.* Tab. II, 1.
n. 26.

may be considered in the same light, and this explanation is farther confirmed by the inscription which accompanies it.

The inscription NIKA informs us that the figure holding a branch of laurel on the reverse, is Victory, who is represented without wings (*άναπτος*), as on the most ancient works of art (1).

This last type is of great importance, as it shews evidently that the winged figures, so frequent on the coins of Terina, is not the Scirene Liga, as some authors have supposed, but *Niké*, the goddess of victory.

It is necessary to observe here, that the ancients gave a more extensive signification to *Nixa*, or Victory, than the usual acceptation of the word implies. They did not confine her attributions to success in war or in contests, but considered her in the same light as the Hours, or the Graces, or Fortune, who conferred prosperity of every kind.

Thus, on the coins of Terina, Victory appears with various attributes, sometimes holding a caduceus or olive-branch, emblems of peace and alliance; at other times, wreaths of laurel or olive; a bird, or a patera: on a rare didrachm (2), she hold a vase in which she receives water from a fountain.

As an emblem of prosperity, Victory is represented crowning the androcephalous bull, on coins of various cities. Eckhell availed himself of this circumstance as an argument against the opinion that the figure in question was a river-god, or an emblem of agriculture, and asks (3), what victory did the Sebethos ever obtain?

Had this great luminary of the Numismatic science considered the subject more maturely, he would have found, that Victory in this case, was

(1) *PATRANIAS*, lib. I. cap. 22.

(2) *MILLIGEN*. *Médailles Grecq. Italiq.*, pl. I, n. 16.

On other coins, with this type, the base or plinth on which Victory is seated, bears the inscription ΑΓΙΑ, possibly the name of the fountain from which the water issues.

As a difference of orthography frequently occurs

between the names of places in MSS, and on coins and others monuments, it is possible that the fountain may be the same as that called Αγια by Lycophron.

Acteon δι οὐρανού θαυμάσεις Αγια.

Cassandra, vers 730.

The name of Αγια, by its etymology, is perfectly suited to a fountain or stream. (V. *ETYMOLOG. MAG.*)

(3) *Doctrina Num. Ver.*, vol. I, page 133.

no other than the Σωτήρας on the Geloian coins (1), and the Ἀγάθη Τόξα of a later age.

The archaic form of the characters, particularly that of the I, which is sinuous and resembles a primitive Σ, affords room to assign this interesting Numismatic monument to the period intervening between the years 500 and 450 before our era.

2. **TEPINAIΩΝ.** Female head elegantly attired.

Rev.... PINA. Female figure seated, and holding a patera. Behind, a small Victory which crowns her. AR. 2. *Plate II*, n. 3. (Duke de Laynes. Paris.)

Instead of the archaic style of the preceding, we have here a production of art in its highest state of excellence. The female head, probably of Terina personified, is remarkable for the beauty and gracefulness we should expect to find in the works of Praxiteles.

The seated figure on the reverse, also extremely elegant, offers another representation of Terina; such at least the inscription which accompanies it, leads us to suppose it: she is here crowned by Victory, and holds a patera, emblem of the divine honours which were paid to her.

The representation of the same divinity, on both sides of the coin, appears singular, but we have seen a similar instance on the coins of the Brettii before described (2). It is possible, however, that the head on the obverse may be that of a divinity.

(3) **TEPINAIΩΝ.** Laureated head of Apollo.

Rev. Adverse head of a lion. AE 2. *Plate II*, n. 4. Same collection.

The types of this brass coin are imitated from those of Rhegium, and indicate an alliance or some amicable relation between these rich and powerful cities.

(1) TORRAMEZZA. *SICILIA. VET. NUMI.* Tab. 32, n. 1. (2) *Supra*, page 19.

NUCERIA IN BRETTIIS.

Laureated head of Apollo.

ΝΟΥΚΡΙΝΩΝ. *Rev.* Adverse head of a lion. AE 2. *Plate II*, n. 5.

On a former occasion (1) I published this coin, and attributed it to Nuceria in Campania: relating at the same time the opinion of Mr. Caffelli, who ascribed it to a city of Nuceria, situated in Calabria, and which is supposed to have transmitted its name to the modern town of Nocera (2), where considerable remains still seen, attest that an ancient city once existed (3). The resemblance of the coin to those of Rhegium and Terina, was a strong presumption that it was of a place in the vicinity. Subsequent observations have fully confirmed this opinion. Several coins like the present, and a great number of others, inscribed ΝΟΥΚΡΙΝΩΝ, and usually ascribed to Nuceria Alfaterna (4), have been found at various times, on the site of, or near Nocera in Calabria; a proof of their having been struck in that part of Italy.

Three cities of the name of *Nouspia*, or Nuceria, are mentioned by geographers: one in Campania, another in Umbria, the third on the Po. Coins, and the modern appellation, inform us of the existence of a fourth in the territory of the Brutii.

ADDENDA AD ITALIAM.

ATELLA IN CAMPANIA.

Adverse radiated head of the Sun.

Rev. ADE in Oscan letters. An elephant. AE 3. *Plate II*, n. 6.

(1) *Médailles Grecques Inédites*, pag. 14.

(2) Near the river Savuto, about five miles from the coast, on the gulf of St. Euphemia, between Amantea and Nicastro, in Calabria.

(3) Modern geographers have attributed these ruins to Terina; but that city must have been on a different

site, though not far distant, on the banks of the Ocy-
urus or Savuto. *F.* Cramer, *Ancient Italy*, tom II,
pag. 418.

(4) On one side is a head of Apollo; on the other a horse, and the legend ΝΟΥΚΡΙΝΩΝ. *F.* Miobet,
Médailles Grecques, tom. I, pag. 123—24.

The coins previously ascribed to Acerre in Campania, are now ascertained to belong to Atella, a city in the same province. In a preceding numismatic work (1), I exposed the motives which induced me to propose this restitution.

The coins of Atella hitherto published, offer the same types as those of Capua, result of the intimate connection which history informs us existed between the two cities.

The types before us are entirely new; that of the reverse is singular; the elephant seems to have reference to the period when Atella and other cities of Campania took part with the Carthaginians in the secoud Punick war (2). It cannot be of a later age, because, after the defeat of Hannibal, these cities were deprived of all their political rights, and, among others, that of coinage.

COSA IN LUCANIA.

Helmeted and bearded head.

Rev. ΚΩΣ. Thunderbolt. Underneath, a serpent. AE 3. *Plate II,* n. 7.

Near the source of the Cylistarnus, supposed to have been the same as the small river now called the Racanella, not far distant from Thurium, in Lucania, was a city called Cosa or Cossa (3).

The present copper coin, of a fabric peculiar to the southern part of Italy, may, with great probability, be assigned to this place. Its name, precisely the same as that of the island of Cos, would imply the existence of a colony from the latter, in Lucania. No ancient authors have mentioned such a circumstance, but it is not at all improbable, since there was scarcely a Greek city, however inconsiderable, but was the

(1) *Médaillons Grecques Indidites*, pag. 26.

(2) *T. LIVIUS*, lib. XXVI, cap. 16.

(3) *STRABONUS DRAZUS*. *V. KLEON.* Cluverius supposed that it occupied the same site as the modern town of *Cassano* in Calabria; but modern topographers place its ruins at *Civita*, a neighbouring village. *V. CLEAVIA*, *Anc. Ital.*, tom. II, pag. 254.

parent of one or more colonies, and contributed, by extending the advantages of civilization, to carry the glory and language of Greece to the uttermost parts of the habitable world.

Several towns of the name of Cossa or Cosa existed in various parts of Italy; one, the harbour of the Vulcianites, in Etruria; the other in Campania, to which the coins inscribed COZANO are referred; the third in Lucania.

VESERIS IN CAMPANIA?

Adverse head of Juno, with an elevated crown.

Rev. PHENSERNU, in Oscan characters. Bellerophon on horseback combating the Chimæra. AR a. *Plate II, n. 8.* (Lord Northwick.)

A similar coin, but without any legend, has been published by Eckhell (1), who ascribed it to Crotona. The inscription, which is fortunately added to the present, indicates a very different origin, and refers it to Campania, where the Oscan dialect was in use.

Among the cities of that province, recorded by ancient geographers, that to which the coin may be ascribed with the most probability, is Veseris, a town situated at the foot of mount Vesuvius, and of which mention is made by Livy (2).

The Oscan name on the coin bears great affinity to the Latin. The Φ having been often changed with the B or V ; and the N before an S being usually omitted for the sake of euphony. Thus, with the ordinary change of the termination, *Phensernu* would be rendered Veseris in the Greek or Latin dialect.

The female head is that of the Argian Juno, who had a celebrated temple, built by Jason (3), near the Silarus, 50 stadia from Posidonia, and greatly venerated in the neighbouring provinces; as we see by the coins of Hyria, a town in Campania, perhaps the same as Surrentum.

(1) *NUM. VETVS. ARSEN.*, tab. III, n. 24, pag. 42. but Pellegrini and Cluverius are, with great reason.

(2) *Lib. VIII, cap. 8.* Some modern authors have of a contrary opinion.
supposed that the term Veseris was applied to a river; (3) *STRABO*, lib. VI, pag. 252.

The representation of Bellerophon implies the establishment of a Corinthian colony at Veseris, which, like many other cities of Campania, was probably of Tyrrhenian origin, or subject for a time to that people, whose relations with Corinth are well known (1).

SICILIA.

AGATHYRNUS ET TYNDARIS.

ΤΥΝΔΑΡΙΔΟΣ. Laureated head of Apollo.

Rev. ΑΓΑΘΥΡΝΟΣ. Warrior standing in complete armour. AE. 2. *Plate II*, n. 9. (Lord Northwick.)

This hitherto unique numismatic monument was intended to record an alliance, or some amicable relation (*άριστος*) between Agathyrnus and Tyndaris, two cities on the northern coast of Sicily.

As, in some instances of an early age (2), the name of one city is in the nominative case ΑΓΑΘΥΡΝΟΣ, that of the other, in the genitive ΤΥΝΔΑΡΙΔΟΣ.

The first of these cities, named after its founder Agathyrnus, one of the sons of Aeolus (3), was situated between Alesa and Tyndaris, near the promontory now called Capo d'Orlando. Some remains of it were seen at the time of Fazelli, near St. Martino, but have now disappeared.

Little mention of this place occurs in history; we only know from Livy (4), that, in the second Punic war, it became the resort of a great number of exiles and outlaws from various parts of Sicily, who committed great depredations by sea and land, till, after the reduction of the island, the Roman consul Laevinus removed them into Italy.

(1) DIORTS. *HALLICARN.*, lib. III, cap. 46.

the authority of Polybius, calls this place *Agathyrne*.

(2) On the coins of Siris and Buxentum, and those of Cephalodium and Heracica. F. *Infra*, page 30. Sometimes we find the name written *Agathyrn* or *Agathyrnus*. The colon gives the true reading.

(3) DIOGORET SICULUS, lib. V, cap. 8. Stephanus, on (4) Lib. XXVI, cap. 40. Lib. XXVII, cap. 12.

Tyndaris, a city far more celebrated, was situated 30 miles to the west of Agathyrnus, and considerable remains of it still exist at Santa Maria di Tindaro, where statues, vases, and other works of art of great beauty, are frequently discovered.

Owing to the deficiency of symbols distinctive of either of the contracting parties, it is difficult, in this, as in many similar cases, to ascertain by which city the coin was struck.

The legend, which is elliptical and ambiguous, does not remove the difficulty (1). Two modes of explaining it occur. Supposing the usual term *άνθηκα* to be implied, the inscription might be read ΑΓΑΘΥΡΝΟΣ *άνθηκα τῷ δῆμῳ ΤΥΝΔΑΡΙΔΟΣ*, intimating that the coin was issued by the inhabitants of Agathyrnus.

Should we however suppose that *Nόμισμα*, or some similar term, is implied, the coin would then belong to Tyndaris, and the figure on the reverse, might be an honorary representation of the people (*δῆμος*) of Agathyrnus. Perhaps this last hypothesis is the most probable.

The present monument, being the only one of any kind which refers to Agathyrnus, is the more valuable. The coins of Tyndaris are numerous and not uncommon.

GEIA IN SICILIA.

EYNOMIA. Head of Ceres with wheaten wreath.

Rev. ΤΕΑΩΝ. Androcephalous bull standing on a wheat-ear. AR. 4.
Plate II, n. 10. (Mr. Durand, Paris.)

Owing to the minuteness of the characters of the legend on the obverse, and to an injury which the third letter received in the coinage, I was induced to take it for a B, and accordingly in a former publication (2),

(1) The usual form of inscriptions of this kind, offers the names of the contracting parties in the genitive, as ΞΜΥΝΑΙΩΝ, ΙΕΡΑΔΟΑΚΙΤΩΝ, with the term ΟΜΟΡΟΙΔΑ sometimes added, at other times implied.

All that relates to this subject may be seen in Eckhel. *DOCTRINA NUM. VET.*, tom. IV, pag. 321.

(2) *Médailles Grecques Inédites.* Rome, 1802, page 32.

attributed the present coin to Eubœa a city of Sicily, in conjunction with Gela.

Having since had the opportunity of seeing other coins of the same kind, I discovered my error, and found that the third letter instead of a B, was an N, that the fifth letter was an M, and consequently that the true reading was EYNOMIA.

According to Hesiod (1) and Piudar (2), *Eunomia* was one of the Hours, daughters of Themis. The names of her sisters were *Diké* and *Eirené*, signifying allegorically, that Justice, Peace, and good Laws, were the real sources of prosperity.

In the present instance, as the inscription *Eunomia* accompanies the portrait of Ceres, it is evidently an epithet of the goddess, synonymous with that of Θεοποέα, usually attributed to her as the inventress of Legislation.

A coin, with the same types, is described by Eckhell (3), with the legend ΣΥΡΑ on one side, and ΣΕΛΙΝΟΝΤΙΩΝ on the other, which he supposed to imply an alliance between the Syracusans and Selinontines.

Probably the true reading was also *Eunomia*, and the coin was struck by the Selinontines, at the same time as the present by the Geloans, on some particular occasion, such as a new system of legislation, and subsequent festivals in honor of Ceres.

The androcephalous bull standing on a wheat ear, is emblematic of the fertility produced by the river Gela.

CEPHALOEDIUM ET HERACLEA.

(ΚΕΦΑΛΟΙΔΙΟ. Head of Hercules covered with the lion's skin.

Rev. ΗΡΑΚΛΕΙΟΤΑΝ. Bull butting (*Bos cornupeta*). AR. 3. *Plate II*, n. 11.

This silver coin offers another example of an alliance between two Sicilian cities (4), expressed in the same manner as the preceding : the

(1) *THEOGON.*, vers 901—902.

being defected, prince Torremuzza, who first made

(2) *OLYMP.* XIII, vers 6—11.

known this coin, was not aware that it referred to

(3) *DOCTRINA NUM.* VET., tom. I, pag. 241.

Cephaloedium as well as to Hercules, but attributed it

(4) The three first letters of the legend on the obverse, solely to the latter, *AN SICIL. VET. NUM. Auctor II*, p. 7.

name of one, in the nominative (ΚΕΦ)ΔΔΟΙΔΙΟ(Ν), that of the other, in the genitive ΗΠΑΚΑΕΙΟΤΑΝ.

Of these, Cephaledium is a well known city still existing under the name of Cefalù, on the N. coast of the island. The situation of Heraclea is not so easily determined. The only place of this name in Sicily, recorded by ancient authors, is one surnamed Minoa (1), between Agrigentum and Selinus, on the S. coast.

An alliance between places so remote, and which could consequently have had little relation with each other, appears improbable, and it may rather be inferred, either that another city of Heraclea existed somewhere in the neighbourhood of Cephaledium, perhaps near Thermae, a place which took its name from the hot baths discovered there by Hercules (2) : or that it was Heraclea, one of the AEolian islands (3) : these, at one time, were very powerful at sea, and entertained extensive relations with other states. This last opinion seems the most probable.

MESSANA in SICILIA.

Adverse lion's head.

Rev. MESSENION, in archaic Greek characters. Head of a bull. AR. 1.
Plate II, n. 12.

A silver tetradrachm of Messana in Sicily, of great importance, as it contributes to remove the uncertainty which existed respecting the time and circumstances of the taking of Zancle, and the change of its name into that of Messana.

Evidently imitated from the coins of Samos, and presenting the emblems of the Samians, while it is inscribed with the name of the Messenians, it proves, that the two nations inhabited Zancle for some time in common, and that the name of Messana was given to the city when it was

Another coin, where the first letters were preserved, has been since published by Sestini, and restored the true reading. *V. LETTERE NUMISMAT.*, I. Serie, tom. V, pag. 39.

(1) STRABO, lib. VI, pag. 266. DIODOR. SICUL., lib. XVI, cap. 9.

(2) DIODOR. SICUL., lib. IV, cap. 22.

(3) POMPON. MELA, lib. II, cap. 7.

first taken, about the year 494 before our era, and not as some ancient authors assert, when Anaxilaus, tyrant of Rhegium, some years afterwards, took possession of it, and expelled the Samians (1).

The particulars relating to these various occurrences are discussed in a Memoir of the author, inserted in the transactions of the Royal Society of Literature, vol. I. part. II, page 93.

Some observations may not be displaced here, on the signification of the emblems of the Samians, adopted by the Messenians. Some antiquaries have supposed the lion and the bull so frequently represented on ancient works of art, of every country, to allude to the productive and destroying powers of nature (2). Others have assigned to them an astronomical reference.

By the ancients themselves, however, whose symbolical language was in general simple and natural, the figures of these animals were employed as emblems of valour and strength.

Without uselessly heaping up authorities on the subject, it will suffice to allege here the expressions of the Pythia (3) :

Οὐ γὰρ τὸν τείχον σχέσιν μένος οὐδὲ λεοντῶν
Ἀντιβίεν.

alluding by this comparison to the overwhelming and irresistible force of the Persians; in her answer to Leonidas, when he consulted the Delphian oracle previous to his departure for the Thermopylae. This testimony is the more apposite, as it is of a period nearly contemporary with the monument which forms the subject of our enquiry.

(1) Herodot., lib. VI, cap. 22—23. VII, 164. Tuc. lib. VI, cap. 4, 5. Strabo, lib. VI, pag. 357. Pausan., lib. IV, cap. 23.

(2) PATER KNIGHT. Inquiry into the symbolical language of Ancient Art. Sect. 28. 31, 109—110.

(3) Herodotus. lib. VII, cap. 220.

(4) The battle of Thermopylae was in the year 480 before J. C. The occupation of Zancle by the Samians was in 494 or 493, and lasted several years.

MAMERTINI IN SICILIA.

Head of Diana. Behind, a bow and quiver.

Rev. MAMEPTINOM. Cortina of Apollo. Underneath, A. $\text{AE} 4$. *Plate II.* n. 13. (Duke de Luynes.)

A coin with these types and the legend **MAMEPTINON** has been published by Eckhel (1). The present differs by the termination of the legend, which, instead of being in **ON**, is in **OM**, an old Aeolic form (2) introduced into Italy by some of the early Greek colonies.

With the progress of civilisation, the Hellenic dialect superseded the Aeolic; but, when, owing to political changes, the former fell gradually into disuse, the latter, which probably had been retained in some parts of the country, revived and became prevalent. Its influence in the formation of the latin language is well known. In the present instance, we find it in use among the Mamertini, originally a barbarous tribe from Opicia; and on the coins of the Lucani, a tribe of similar origin, **AOYKANOM** is inscribed instead of **AOYKANON**. Hence also the latin termination in **UM** of the genitive plural is derived.

NACONA IN SICILIA.

.... **ONN.** Female head, probably of Ceres.

Rev. NAKON....ON. Horse at liberty. Underneath, a helmet. Al. 3. *Plate II.* n. 14. (Same collection).

The name of this place is recorded by Stephanus of Byzantium, on the authority of Philistus (3); he describes it as being in Sicily, but without stating in what part of the island, or giving any particulars respecting it. No other author (except Suidas, who has transcribed Stephanus), nor any

(1) *NUMI VATERIS ARISTOTT.* *Sylloge I. tab. I.*, the coins of Ossa. (*J. Infra. Plate III.* n. 3), and n. 11. of Tyliuss in Crete

(2) Other examples of this termination occur on (3) *F. Nasine.*

ancient inscription having mentioned it. The editor of the Ethnographer was induced to exclaim :

Mors etiam axis marmoribusque venit.

In the deficiency of other memorials, its existence however, has been confirmed by coins, the monuments most capable of escaping the ravages of time and barbarians. Or, as one of our greatest poets has elegantly expressed in these well known lines :

Ambition sigh'd : she found it vain to trust
 The faithless column and the crumbling bust :
 Huge moles, whose shadow stretch'd from shore to shore,
 Their ruins perish'd and their place no more,
 Convinc'd, she now contracts her vast design,
 And all her triumphs shrink into a coin.

A coin of Naona preserved in the French King's collection, and the only one then known, has been published by Sestini (1); it is of an early age, with the legend ΝΑΚΟΝΑΙΩΝ.

The present coin, also in brass, has been since discovered; it is of a later period, and bears the legend ΝΑΚΩΝ(ΑΙ)ΩΝ with an Ω in the second syllable, according to the reading in Suidas. From the types, which are those of the Campanians established at Entella and Aetna, there can be little doubt that the three letters ΩΝ on the obverse, are the remains of ΚΑΜΙΑΝΩΝ.

An alliance with the Campanians could be productive of no other than fatal consequences; whereever these barbarous hordes were admitted, the deepest treachery and cruelty marked their steps.

Hence it may be inferred, that Naona experienced the same melancholy fate as Aetna, Entella, and other Sicilian cities which fell a prey to the Campanians, who murdered the inhabitants capable of bearing arms, and took possession of their wives and property (2).

(1) L. ETT. NUM. Berlin, 1705, tom. VII, tab. 1, n. 10. before our aera. DIODOR. SECUL., lib. XIV, cap. 15.

(2) In the second year of the 94th Olympiad, 464. STEPHAN BYZANT. F. Suidas.

These Campanians were originally mercenaries engaged by the Athenians during their expedition in Sicily (1). They are called Tyrrheni by Thucydides (2), who seems to have considered them as a tribe of that people. After the defeat of the Athenians, they entered the Carthaginian service; then into that of Dionysius, who, by their assistance, succeeded in recovering the tyranny (3). Their number increasing by successive reinforcements from Campania, they subsequently committed depredations and every sort of excess and cruelty in various parts of the island, till they were destroyed by Timoleon, in the year 336 before our era.

Several years having elapsed since the engraving of the plates of the present work; the Duke de Luynes, who, in the interval became possessor of the coin under consideration, has published it (4) with various others of the Campanians, and has collected with so much diligence and judgment all the testimonies of the ancients which elucidate this part of ancient history, that any farther observations become unnecessary.

NAXOS IN SICILIA.

ΝΑΞΙΩΝ. Head of Apollo crowned with laurel. Behind, a laurel-leaf and berry.

Rev. A figure of Silenus, holding a vase and branch of ferula. On the plinth is inscribed ΠΡΟΚΛΗΣ. AR 1. *Plate II, n. 15.* (Duke de Luynes.)

The inscription ΠΡΟΚΛΗΣ placed on the plinth of the figure on the reverse of this elegant silver didrachm of Naxos, induced its former learned possessor, Chevalier Carelli, to suppose that it referred to Procles, a leader of the Naxians, who, corrupted by Dionysius, betrayed the city into his hands (5).

(1) *Diodor. Sicul.*, lib. XIII, cap. 34.

(2) Lib. VII, cap. 57.

He ascribes their entering the Athenian service, to their enmity against the Syracusans, probably on account of the defeat of the Tyrrheni before Cumæ by Hiero 445 A. C. the taking of AEthalis, and the ravages committed by the Syracusans at various

times in Tyrrhenia. *Diodor. Sicul.*, lib. XI, cap. 51 et 88.

(3) *Diodor. Sicul.*, lib. XIV, cap. 8. XVI, 82.

(4) *ANNUAL HALL' ISTITUTO DE CORRISPONDANZA DI ROMA*, 1829. *Tom. I*, pag. 150.

(5) Προκλῆς ἡ τὸν Νάξον διεγύρωντος. *Diodor. Sicul.* lib. Olymp. 94. 2. A. C. 403.

The objection to this opinion is, that the workmanship and design of the coin, assign it rather to a later period, than that of the events in question, which occurred as early as the archouship of Euclides, 403 years before our æra.

Diodorus (1), who relates the transaction, says, it is true, that Dionysius razed the city of Naxos completely. But such expressions must not be always understood in an absolute sense, and frequent instances occur in ancient history, of cities repeatedly destroyed and rebuilt. It is highly probable then, that Naxos also was reestablished and existed till the time when its inhabitants repaired to Tauromenium as to a place of greater strength (2). From Thucydides we may infer that, at the time when he wrote, Naxos was still in existence (3). The coin then may be attributed to a later age, and the name to some other magistrate or chief, perhaps the grandson of the Procles mentioned by Diodorus.

The head is that of Apollo Ἀργείας whose altar was situated at a short distance from Naxos (4); and who was held in great veneration, as the leader of all the Chalcidic colonies in Sicily.

INCERTUS.

Helmeted head of Minerva.

Rev. Pegasus. Underneath, three Punick characters. AR 2. *Plate II, n. 16.* (Lord Northwick.)

This unique silver didrachm, with the types of Corinth, was struck by one of the Corinthian colonies in Sicily, while subject to the Carthaginians. The legend being in Punick characters which hitherto have not been satisfactorily explained, the name of the place unfortunately remains uncertain.

Besides the more obvious coins of Syracuse we have those of Agrigentum, Leontini and Tauromenium, struck in imitation of those of Corinth, and intended to commemorate their Corinthian extraction.

(1) Τα δια την και την ιδιαν κατιστασην. *Loc cit.*

(2) Οχειρ. 105. 3. DIODOR. STEUL, lib. XVI. cap. 6.

(3) Lib. VI, cap. 3.

(4) THUCYD. *Ibid.*

THRACIA.

ARETHUSA IN MYGDONIA.

Female head.

Rev. APEΘO. A bull. AE 3. *Plate II, n. 17.* (Lord Northwick.)

Geographers mention a city of Arethusa in the neighbourhood of Acanthos in Thrace, and another in the island of Eubœa (1): probably the former was a colony of the latter, not only from the resemblance of the name, but because most of the cities in the district between the Axius and the Strymon were of Euboic origin, as the appellation of Chalcidice, given to that district, implies.

Either of these cities might with propriety lay claim to the present coin. In the uncertainty, however, it may with greater probability be attributed to the former, which is better known, and must have been a place of consequence, since it transmitted its name to Arethusa in Syria, a city founded by the Macedonian soldiers, who had served in the army of Alexander (2).

Arethusa was situated in the district of Mygdonia, near the lake Bolbè, between Acanthus and Amphipolis. It was celebrated for the tomb of the great tragic poet Euripides (3). No vestiges of it remain, nor are any ancient monuments relating to it known.

The female head on the obverse is perhaps that of the city: the bull on the reverse is a frequent emblem on the Euboean coins, alluding to the fertility, as well as to the name of the island.

ARGILUS IN BISALTIA.

Helmeted head of Minerva.

Rev. APΓ. Quadruped, probably a ram. AE 4. *Plate III, n. 1.* (Mr Hamilton.)

(1) *SUPERIOR. BYZANT. I. Αρέθυση. SCYLAX, SECL. 67.* (2) *APPIAN. Bell. Syr. Pag. 87.*
CLERMER. *Ancient Greece.* tom 1, page 263. (3) *Antholog. Palatin., lib. VII, epig. 31.*

The letters **APF** inscribed on the present coin, combined with the resemblance its fabric bears to those of Acanthus, are the motives for attributing it to Argilos, a Greek maritime town of Bisaltia, on the Strymonian gulph between Amphipolis and Acanthus⁽¹⁾.

Argilos was founded by a colony from Andros; and its name, which in the Thracian language signified a mouse⁽²⁾, was given to it because, while digging in order to lay the foundation of its walls, a mouse was the first object seen.

Argilos appears to have been a place of importance and to have possessed a considerable territory on the banks of the Strymon. It was for some time subject to the Athenians, but when Brasidas invaded the Chalcidice, the Argilians opened their gates to him⁽³⁾, and contributed greatly to the success of his undertaking against Amphipolis.

CHALCIS.

The coin, *Plate III, n. 2*, was inadvertently placed here: it is of Eubœa. *V. Infrā.*

OSSA IN BISALTIA.

Male figure with the causia and two spears, standing by a horse.

Rev. ΟΣΣΙΩΜ. In an indented square. AR 2. *Plate III, n. 3.* (Mr. Hamilton.)

A similar coin was published by Paciaudi, with the inscription ΟΣΣΙΩΜ, (5) and attributed to Ossa, a city of the Bisaltæ, mentioned by Stephanus. The singular and unusual termination in ΩΜ, induced subsequent antiquaries to call in question this explanation. Eckhell (6) disposes the letters in a different manner, he reads ΣΙΩΜΟΣ, which he supposes to

(1) Herodotus, lib. VII, cap. 115. Thucydid. in Thrace was probably the same as the present. lib. V, cap. 18. Strabo, lib. VII, excerpt. 16. F. Herzer. Catalog. Tab. VII, n. 13.

(2) STEPHAN. ΒΥΖΑΝΤ. (P. λέγοντος.)

(3) Animad. Philolog., page 72.

(4) Τικτυδ. lib. IV, pag. 103.

(5) Doct. Num. Vet. Tom. II, pag. 73.

(6) A coin attributed by Dr. Combe to Aristaeum

be a magistrate's name, and ascribes the coin to Maronea in Thrace. Others have read ΜΟΥΣΣΕΩ, and considered it in the same sense.

The present and several others coins, which have lately come to light, shew that the true reading is ΟΣΣΕΩΜ, and justify the opinion of Paciaudi, which is farther confirmed (1) by a coin hitherto unique of the Bisaltae, with a type precisely similar.

The termination in Μ is an old Aëolic form of which we have examples in the coins of the Mamertini (2), of the Lucani, of Tylissus in Crete, and the present of Ossa. It has not been noticed by any grammarians, because, little conversant with monuments, they derived their rules from books, in which the archaic orthography was adapted to the fashion of the age of the transcriber.

ORESTIAS IN THRACIA.

ΟΡΡΗΣΚΙΩΝ. Male figure with the Macedonian causia, holding two spears, and guiding a yoke of oxen.

Rev. Rude intended square divided into four compartments. AR 1. Weight 433 grains. *Plate III, n. 4.* (The late Mr Payne Knight.)

A numerous class of coins, formerly attributed to the island of Lesbos, and which generally represent a satyr or a centaur carrying away a female, are now ascertained to be of Macedonia or Thrace. The legend of some is ΟΡΡΗΣΚΙΩΝ; that of the others has been read ΛΗΤΑΙΩΝ.

The magnificent silver octodrachm with the inscription ΟΡΡΗΣΚΙΩΝ here engraved, presents a type totally different from the others. Two only of this kind are known: one, which belonged to the late Mr Payne Knight, and is now in the British Museum: the other, in the French King's collection.

This last has been published by Mr Raoul-Rochette (3), and attributed to the Orestae, originally a Molossian tribe, which inhabited a mountain-

(1) *Herrmann.* Catalog. Tab. XIII, fig. 4.

the editor read ΜΙΧΑΛΙΩΝ instead of ΟΣΣΕΩΜ. *Ibid.*

Another coin of the same collection attributed to the Bisaltae, is similar to the present. The reverse being ill struck, and the letters rather uncertain,

page 67.

(2) *Sophr.* Pag. 33, and *Plate II, n. 12.*

(3) *Letters à lord Aberdeen.* Planché I, n. 1.

ous district between Epirus and Macedonia, and was afterwards conquered and incorporated with the latter, by Philip the father of Alexander (1).

In a late numismatic publication by Mr de Cadalvane (2), this opinion of Mr Raoul-Rochette has been contested; and the coins in question are, with much greater probability, attributed to a people of Thrace.

The site, however, which the author assigns to the Orestæ, in Bisaltia, is not supported by any authority. He rejects with reason the fabulous origin attributed to this people, and refers their name to their mountainous situation. But, as the greatest part of Thrace was of the same nature, the term of mountainous can never imply the Bisaltæ in particular. Nor is the occasional discovery of similar coins in Bisaltia an argument of any weight, since we know that they abound in almost every part of northern Macedonia and Thrace.

The same author alleges, and at the same time, rejects the opinion of some antiquaries that they are of Orestias, a city of Thrace, afterwards called Hadrianopolis. It is however, the most probable opinion, as the existence of this place is perfectly ascertained by ancient testimony (3), whereas the Orestias of Bisaltia is entirely imaginary. The inference deducible from the name, is also far more favourable to a city of Haemus, the highest mountain of Thrace (4), than to any other situation in that country: we must therefore ascribe the coins with the legend ΟΡΡΗΣΚΙΩΝ to the Orestias

(1) *Serrano*, lib. VII, p. 326.

(2) *Recueil de Médailles Grecques*, Paris, 1828 pag. 76.

(3) Ἀργυρεῖς καὶ Ὀρεσταῖς ἐν τῷ ἀργεντοπολι. Apospat. in Geogr. Min., tom. IV, pag. 42, 43.

Ιασι ἀργεντοπόλις.

Τι μήποτε παλαιόν αἰτεῖται Ὀρεσταῖς,

Οἱ ἀργεντίνοις υἱοὶ μήποτε Ὀρεσταῖς;

Terræza. Chikad, VIII, Hist. 247.

Οἱρε τοῖς τοῖς Ὀρεσταῖς οἰστι, (τοῖς δι τοῖς δι τοῖς διαδεικτι, τοῖς διατάξεις ἀδρίσται δι Ὀρεστοῦ τοῖς ἀγριμονοῖς.) *Zosimus*, lib. XII, cap. 23.

Posteaquam se (Orestes) apud tria flumina circa Helium ex responsu purificavit, etiam Orestam con-

didit civitatem:—Et Orestam quidem urbem Hadrianum suo nomine vindicari jussit. *Lampridius*, in *Elagabal.*, cap. 17.

Noms Haemus vasto jugo procumbens in Pontum oppidum habuit in vertice Aristrum. *Plinius*, lib. IV, cap. 11. Probably instead of Aristrum, the reading should be *Orestium*.

A district of the chain of Haemus was called Hammonius or Hammonitanus, evidently a translation of the Greek appellation Ὀρεσταῖς. *Ammianus Marcellus*, lib. XIV, cap. 27. *Sextus Rufus*, cap. IX.

(4) Ex quibus Haemus in tantum altitudinibus abit, ut Euxinus et Hadrianum ex summo vertice ostendat, *Pomponii Mela*, lib. II, cap. 2.

subsequently called Hadrianopolis, till we have authority for the existence of another city or people of this denomination in a different part of Thrace.

Though no mention of this city occurs in early history, yet its name and fabulous origin attest its antiquity. Tzetzes (1), it is true, calls it *μαρπὸν πολύγνων*, but it was probably of some importance, when Hadrian enlarged it and called it by his name.

The difference between the names of Oreskii and Orestæ is no objection to the proposed attribution : both are forms derived from the same word *Ὀρεστα*. The one is peculiar to that part of Thrace, which was to the N. of the Strymon, where we find great numbers of local names ending in *εστα*, as Bromiseus, Drabescus, Doriscus, Myrgiseus and many others. The form in *ετα* was peculiar to Macedonia, and the country S. of the Strymon as Stephanus of Byzantium has observed (2). We find there, the Lyncestæ, the Tauristaæ, the Orestæ, and various others. The two forms were frequently exchanged ; we are told by Strabo (3), that the Taurisci and the Tauristicæ were the same ; and Casaubon is probably right in his opinion that the Cordistæ of Athenæus (4) are the same as the Scordisci of Strabo. The difference in the form of the name offers, therefore, no objection.

The type of the coin before us, alludes to the abundant herds of oxen, which constituted the chief riches of the Thracians, and refers, at the same time, to the address of the people in taming the wildest bulls, and subjecting them to the yoke. The Thessalians and the Macedonians, who were of the same race as the Thracians, excelled likewise in similar pursuits. The man is armed with two spears, his head is covered with the *causia*.

This mode of hunting probably induced the Thessalian poets to attribute to their hero Jason the exploit of taming the brazen bulls of Vulcan

(1) Chiliad., lib. VIII, vers. 954.

(3) Lib. VII, pag. 315.

(2) θεωρίας δὲ Αστραγανού. Μακεδονίαν ταῦτα τοντούς
Ὀσπεταί, Αργανεταί. Φ. Διον.

(4) Lib. VI, cap. 25.

which guarded the golden fleece. The description of Ovid (1), may illustrate the representation on the coin :

Pendulaque audaci mulcet palearia dexira,
Suppositosque jugo pondus grave cogit aratri
Ducere, et insuetum ferro proscindere campum.

The extraordinary size of the present coin, which is double the weight of any struck in Greece, attests the wealth of the early Thracians, derived from their silver mines so renowned in history.

A coin of Geta, king of the Edones, with the legend ΓΕΤΑΣ ΗΔΟΝΕΩΝ ΒΑΣΙΛΕΥΣ of the same types, and of the same weight as the present, which I shall publish at some future period, will afford me an opportunity of offering some farther remarks on the numismatics of Thrace.

SALA IN THRACIA.

Adverse terminal figure, between a wheat-ear and caduceus.

Rev. ΣΑ. A vase with two handles. AE 4. *Plate III*, n. 5. (Mr. Hamilton.)

The different emblems represented on this small brass coin, being those of Samothrace, and of various cities of the neighbouring coast of Thrace, it may, with great probability, be attributed to Sala, a town belonging to the Samothracians. Herodotus (2) informs us that it was situated on the coast of Thrace, between Ænos and Selymbria, in a district called Doriscus, where Xerxes reviewed his army, and caused his fleet to be refitted.

The terminal mode of representing Mercury was peculiar to the Pelasgi, who inhabited Lemnos, Imbros and Samothracee, where they established the Cabiric mysteries, and subsequently introduced into Athens the figure and rites of that divinity (3). The wheat-ear alludes to Ceres, in whose honor the Cabiric mysteries were originally founded. The vase on the

(1) *Metamorphoseon*, lib. VII, vers. 117—119.
(2) Lib. VII, cap. 59.

(3) *Hesiodos*, lib. II, cap. 52; lib. VII, cap. 52.
Pausanius, lib. I, cap. 17.

reverse is perhaps the *Kifos*, used in the Samothracian and Eleusinian mysteries (1); on another coin of Sala (2) the same vase is placed before a figure of Ceres, and it occurs also on other coins of Thrace.

TORONE IN CHALCIDICÆ.

A Satyr drinking out of a crater.

Rev. TE. A goat. AR. 3. *Plate III. n. 6.* (The late Mr. Payne Knight.)

Torone is a city frequently mentioned in the history of the Persian and Peloponnesian wars. It was situated on the southern extremity of the Sithonian peninsula, in the Chalcidicæ (3); and from its importance gave its name to the gulph on which it stood.

The type of this rare silver coin alludes to the worship of Dionysus, established at a very early period in Thrace, whence it passed into Greece.

The legend TE shews that it was called Terone by its inhabitants, according to the Æolic dialect, instead of Torone, as it is always written in authors; thus we find Ἐπταρένιος for Ὀργανένιος, and in the Latin language the interchange of E and O is frequent.

MADYTUS IN CHERSONNESO.

ΜΑΔΥ. A dog of the fox kind.

Rev. A bull butting. Above, a wheat-ear. AE 2. *Plate III, n. 7.* (Chevalier Palin, at Rome.)

This coin, hitherto unique, with the legend ΜΑΔΥ, is undoubtedly of Madytus, a considerable town of the Thracian Chersonnesus on the Hellespont, between Sestos and Elæus (4), near a promontory called Cynossema, from a barrow supposed to be that of Hecuba (5), who threw herself into the sea from that spot and was transformed into a dog.

(1) *Athenæus*, lib. XI, cap. 52 et 56.

(4) *Herodotus*, lib. VII, cap. 33; lib. IX, cap. 132.

(2) *HUNTER. Catalog.* Tab. XLVI, fig. 15. The *STRABON*, Byzant.

editor inadvertently ascribed it to Sala in Phrygia.

(5) *STRABON*, lib. XIII, pag. 595. *EUPHOBIA*, He-

(3) *Herodotus*, lib. VII, cap. 22, 122. *THEUTDORIS*, cube, vers. 1241.

lib. IV, cap. 110, 111; lib. V, cap. 2. *SCYLAS*, sect. 67.

The dog represented on the coin, alludes probably to the metamorphosis of Hecuba, and to the name of *χωνίς σκύλος* given to her tomb.

The bull and wheat-ear on the reverse, are appropriate emblems of the fertility for which the Chersonnesus of Thrace was so renowned.

RHOEMETALCES II, REX THRACIE.

ΓΑΙΩ ΚΑΙΣΑΡΙ. Laureated head of the emperor Caligula.

Rev. ΒΑΣΙΛΕΩΣ. Eagle holding a wreath in its beak, and in its talons a sceptre. AE 4. *Plate III*, n. 8. (Mr. Hamilton.)

Of the various kings who were suffered to retain their dominions in the time of Caligula, the only one to whom this coin can be ascribed, is Rhœmetalees II, king of Thrace (1).

This prince was the son of Rhescuporis, who was dethroned by Tiberius about the year 19 of the Christian era; Rhœmetalees was appointed to succeed him, and, in the year 38, received a considerable accession of territory from Caligula. He was the last king of Thrace, which, on his death, was reduced to a Roman province.

The coin before us was intended to attest the gratitude of Rhœmetalees to the emperor. The form of the inscription is dedicatory, and may be read *ΒΑΣΙΛΕΩΣ ἀνεβάντος ΓΑΙΩ ΚΑΙΣΑΡΙ*. The omission of the name of the prince is singular, and appears imitated from the coins of Alexander, where, sometimes, the regal title alone (*κατ' ἀρχὴν*) is expressed.

The eagle of the reverse is the emblem of Rome, presenting to the king of Thrace the sceptre and crown, insignia of regal power.

MACEDONIA, THESSALIA, ETC.

PHILIPPUS II.

Laureated head of Apollo.

(1) *CART. Hist. des Rois de Thrace*, pag. 78. *VISOVITI. Iconographie Grecque*, tom. III, pag. 302

Rev. ΦΙΛΙΠΠΟΥ. Male figure in a car drawn by two horses. Above ΜΝΑΣΙΜΑΧΟΣ. Under the horses, PO, and a rose AV 2. *Plate III,* n. 9. (Lord Northwick.)

This gold stater with the usual types of Philip of Macedon, the father of Alexander, is remarkable from its having been struck at Rhodes, as the initials PO, and the *rose*, emblem of that island clearly demonstrate.

No circumstances in the history of Philip can account for the distinguished honour paid to him by the Rhodians, and which this numismatic monument records. The conquests of that prince were never extended beyond the limits of Greece, and, far from having been on friendly terms with the Rhodians, they frequently opposed his ambitious views; and, when Philip invested Byzantium, they united their fleet to that of the Athenians, and obliged him to raise the siege (1).

After the death of Philip, affairs took a different turn, mutual interest produced a close alliance between his son Alexander and the Rhodians. Their friendship is well known. The sword of the conqueror of Asia was a present from that people (2), and, as a mark of confidence in them, he deposited his will under their care (3).

From these considerations we are enabled to conclude, that the present coin was struck after the death of Philip, as a tribute to his memory and a compliment to his son Alexander, of whom we have also many coins issued by the Rhodians. It might also, and for the same motives, be assigned to the reign of Philip Aridaeus, the successor of Alexander; the Rhodians having persevered in their attachment to the Macedonian dynasty till its destruction under Perseus.

The present example affords additional confirmation to the opinion, that many of the coins of Philip, as well as of Alexander, were issued after their death.

The name of ΜΝΑΣΙΜΑΧΟΣ is that of the *prytanis*, or chief magistrate of the Rhodians: it frequently occurs on the coins of Rhodes.

(1) *Diodor. Sicul.*, lib. XVI, cap. 77.

(2) *Diodor. Sicul.*, lib. XX, cap. 81.

(3) *Plutarch*, in *Alexandro*.

GOMPHI QUÆ ET PHILIPPOPOLIS IN THESSALIA.

Adverse female head, with flowing hair.

Rev. ΦΑΙΠΠΟΠΟΑΙΤΩΝ. Jupiter seated on a rock and holding a sceptre. Before him, a thunderbolt. AR. 2. Weight, 89 grains. *Plate III*, n. 10. (Mr. Thomas).

Several towns of Macedonia, or of the countries annexed to it by conquest, were named after Macedonian kings or queens. Among these we find four called after Philip, *viz.* two in Thrace, founded by Philip, the father of Alexander, Philippopolis, and Philippi illustrious in the annals of Christianity: and two in Thessaly, Thebæ Phthioticæ, and Gomphi (1), denominated from Philip V, son of Demetrius.

It would be difficult to determine to which of these places the elegant and unique coin here engraved might be attributed, if its perfect resemblance to those of Gomphi did not assure us that it was of that city (2), which, for some time, bore the name of Philippopolis, but after the subversion of the Macedonian kingdom, resumed its ancient appellation.

Some geographers (3), it is true, consider Gomphi and Philippopolis to have been distinct cities, the passage of Stephanus being corrupt. The present coin, however, is a great argument in favor of their identity. The difficulty in the passage of Stephanus is easily removed, by substituting Θεσσαλικας instead of Θεσσαλιας which is evidently an error of the transcriber. In general the testimony of Stephanus is of the greatest weight, and should not be rejected; except on the strongest grounds.

The female head on the obverse is probably a personification of the city. In the engraving given by Pellerin (4), from an ill preserved coin

(1) STEPHAN BIZANT. *F. Φιλιππίνας.*

(2) PELLERIN, tom. I, pl. XXVI, n. 5.

A coin ascribed by the same author to Amphaea is also of Gomphi. The legend is ΓΟΜΦΙΤΩΝ.

F. SARTORI. Lettere Numism., 1817, tom. III.

pag. 39.

(3) CRANMER. Ancient Greece, tom. I, pag. 361.

(4) *F. note 2.*

of Gomphi with the same types, it is metamorphosed into a Medusa, on account of the flowing hair. From the reverse it appears that Jupiter was the tutelary divinity of the city.

CIERIUM IN THESSALIA.

1. Head of Neptune. Behind, a trident.

Rev. Kl. Female head. AR 4. *Plate III.* n. 11. (Lieut. Col. Leake.)

2. Head of Jupiter with laurel wreath.

Rev. KIEPIEON. Female figure kneeling. AR. 3. *Plate III,* n. 12. (Same collection).

3. Bearded head, perhaps of Neptune.

Rev. Legend effaced. Same reverse as the preceding. AE. 3. *Plate III,* n. 13. (Same collection.)

4. Laureated head of Apollo.

Rev. KIEPIEON. Jupiter standing, supporting with one hand an eagle, and with the other vibrating his thunder. Before, the same figure as in n. 2 and 3. AE 2. *Plate III,* n. 14. (Mr. Hamilton.)

No coins of this city had been published, till Col. Leake made known seven varieties of silver and copper, in the transactions of the Royal Society of Literature (1). At the same time he has given a most interesting account of the discovery of the site of the city, and has illustrated all that relates to its ancient history in the most ample and satisfactory manner; I shall confine myself to a short extract, referring the reader to the original memoir of the learned author.

Stephanus of Bysantium (2), the only author who has mentioned Cierium, informs us that it was the same as the Thessalian Arne. It took its first name from the nymph Arne, a daughter of Æolus, and the mother of Boeotus by Neptune; Boeotus gave to his subjects the name of Boetians, and their descendants being compelled to abandon Thessaly, settled in that

(1) Vol. I, part. I, page 151.

(2) *F.* April.

part of Greece, called after them Brotia, where they founded another city of Arne. In later times the name of the Thessalian Arne was changed into that of Cierium, from the river Cierius, called sometimes Cuarius or Curius.

The site of Cierium, previously unknown, was also discovered by Col. Leake. Two inscriptions relating to it (1), and various coins inscribed ΚΙΕΡΙΟΝ, found at Mataranga, enabled him to ascertain that the barrows and various remains of an ancient city, which are seen there, were of Cierium. Mataranga is a village consisting of four or five hamlets, on the left bank of the Apidanus, one of the largest streams which, flowing from the mountains of Dolopia, all join the Peneius, not far from the site of the ancient Pharcadon. On the S. side of Mataranga is a round insulated hill, on the summit of which are the foundations of the walls of the acropolis or citadel. On the slope, and round the foot of the hill, are many vestiges of a large town, where coins and fragments of antiquity are frequently found.

Just below the position of the city, the Apidanus is joined by a smaller stream, without doubt the Cuarius or Cierins, which seems to have bounded the city on the W. side. On the banks of this river was a temple of Minerva Itonia, whose worship was from hence transferred by the Thessalian Arnei to Coronia in Boeotia, where they gave also the name of Cuarius to a river.

From one of the inscriptions discovered, it appears that Neptune the father of Arne, was particularly venerated here under the epithet of Cuarius. His head is represented on the coin No 1, and on the reverse is the portrait of Arne. Besides Neptune, the coins before us shew that Jupiter and Apollo were also worshipped by the Cierenses. The nymph Arne received also divine honours; and on all the coins she is represented, either as the principal type, or as an accessory symbol.

(1) One refers to a dispute between the cities of Cierium and Metropolis respecting the limits of their territories. It is of the reign of Tiberius.

Col. Leake subsequently discovered the remains

of Metropolis, at a distance of 10 or 12 miles to the W. of Mataranga, and exactly in the position which Strabo has indicated.

(2) ΠΟΣΕΙΔΩΝ ΚΟΤΕΡΟΙ ΚΕΦΑΛΩΝ ΒΥΚΙΝΟΥ.

The attitude of the figure of Arne is extremely graceful; she appears to be playing with osselets, (astragali) a diversion frequently attributed to nymphs. Pausanias describing a group of the Graces, says that one held an osselet(1), and adds, that it is an amusement and an emblem of youth, before old age has damped every enjoyment.

In a picture of Herculaneum, Hileaira and Aglaia, the daughters of Niobe are represented playing at the same game (2).

The inscription on the coins is sometimes ΚΙΕΡΙΕΩΝ, and on others ΚΙΕΡΙΩΝ. Pellerin has published one similar to n° 4, but in bad preservation, and ΚΙΕΡΙ only legible, which he ascribed to Cius in Bithynia (3). Another, with the same types, in the British Museum (4) has been attributed to the Brettii. They are both of Cierium.

The discovery of the various monuments relating to this city has enabled Col. Leake to correct two passages in Livy (5); where, instead of Cieria or Cierium, copyists have substituted Pieria.

It is remarkable that the name of Cierium, a place which must have been of great importance, is not found in any author, except Stephanus; this may be accounted for by the celebrity of the name of Arne, which, though disused on the spot, continued to be better known to the rest of Greece.

LARISSA IN THESSALIA.

A horse feeding. Above, a bee.

Rev. In an indented square, ΑΑ(ΠΙ)ΣΕΩΝ. A sandal. AR 2. *Plate III*, n. 15. (The late Mr. Payne Knight.)

The types and legend differ so much from those of Larissa in Pelasgiotis, of which we have so many coins, that doubts may be entertained,

(1) Λαρισσαῖον το παρεῖον το ναι τραπέναι, εἰς σκηνής: represented playing with a ball (σφήνα) on the coins εἰδέναι το εργαστήρι το γένος, τέφεν σκηνή τον διατρέπεται of Larissa. PELLERIN, pl. XXVII, n. 20.

τραπέναι. PAUSAN. lib. VI, cap. 24. (2) Peuples et Villes, tom. II, pl. XL, n. 12.

(2) Pitture d'Ercolano, tom. I, tav. 1.

For the same motive the nymph of Larissa, in

(4) Tab. III, n. 23.

(4) Lib. XXXIII, cap. 15; lib. XXXVI, cap. 14.

whether the present coin is not of Larissa Cremaste in Phthiotis (1), a district of Thessaly, anciently subject to Achilles.

The constant legend of the Larissæan coins, is ΛΑΡΙΣΑΙΩΝ; instead of which we find here ΛΑΡΙΣΑΕΩΝ, and a type entirely new. The singular representation of a sandal is difficult to explain (2). The most probable conjecture is, that it refers to the story of Jason, who, in crossing the Anauros, lost one of his sandals: an incident celebrated in the Thessalian mythi (3). The bee over the horse, does not appear to be simply the symbol of a magistrate, but constitutes a principal type.

PHERÆ IN THESSALIA.

1. Male figure with the causia, retaining a bull by the horns.

Rev. ΦΕ. The fore part of a horse. Behind, a lion's head; in an indented square. AR 3. *Plate III.*, n. 16. (Count Wiezai, Hedervar.)

2. Laureated head of Apollo.

Rev. ΦΕΡΑΙΟΥΝ. A female figure placing her hand on the spout of a fountain. Underneath, ΑΙΤΟ, or ΑΣΤΟ, in a wreath. AR. 3. *Plate III.*, n. 17. Royal Collection, at Paris.

The first of these, presents the usual types of the Thessalian mint, allusive to the excellency of the breed of horses of that country, and the address of the Thessalians in bull-hunts. The celebrated fountain-Hypereia (4), an object of great veneration to the Pherai, is figured in the back ground, by a lion's head, from which a stream of water is flowing.

The second is remarkable for the inscription ΦΕΡΑΙΟΥΝ instead of ΦΕΡΑΙΩΝ, a dialectic form which occurs on coins of Gomphi, and in

(1) *STRABO.* lib. IX, pag. 435 and 440.

(2) Sandals, sometimes of gold or other precious materials, are enumerated among the sacred offerings (*ἀνθεπτά*) to divinities, especially to Venus and Diana. *V. ANTHOLOGIA PALATIN.*, lib. VI, epig. 201, 206, 210.

The sandal was also dedicated to Mercury as the

protector to travellers.

(3) *PHERACTON.*, frig. 42. *PINDAR.*, Pyth. IV, 133
170. *APOLL. RHOD.*, lib. I, vers 8—11. *APOLLON.*, lib. I.

(4) *HOMER.*, Iliad Z, vers 457. *PINDAR.*, Pythia. Od. IV, vers. 221.

inscriptions, where we read ΑΙΛΑΟΥΝΙ by contraction for ΑΠΟΛΛΩΝΙ (1). It represents also the fountain Hypereia and a nymph standing by it. The letters on the wreath, under the lion's head, are not distinct, and it is doubtful whether the reading is ΑΙΤΟ or ΑΣΤΟ; consequently no opinion respecting it can be offered (2).

Apollo, who is represented on the obverse, must have been one of the chief divinities of Pheræ, where he served Admetus, son of Pheres, founder of the city, and tended his flocks for the space of a year. By his assistance, Admetus obtained Alcestis in marriage, and the power of substituting a person to die in his stead (3).

SCIATHUS, INSULA.

Laureated head of Apollo.

Rev. ΣΚΙΑΘΩΙ. A caduceus and terminus. AE 3. *Plate III, n. 18.* (Mr. Hamilton.)

The coins of this island are extremely rare. The present is remarkable for the terminal figure of Mercury peculiar to the Pelasgi (4). This representation agrees with the testimony of Scymnus of Chios (5), with regard to the Pelasgic origin of the first inhabitants of the island.

OLYMPÉ IN ILLYRIA.

Laureated head of Apollo. Behind, ΤΑ.

Rev. ΟΑΥΜΙΑΣΤΑΝ. A conical pillar. A laurel wreath encircling the whole. AE 3. *Plate III, n. 19.* (Mr. Hamilton.)

(1) WALPOLE'S TRAVELS, page 505. BORCH. INSCRIPT. ANTIQ. pag. 860.

(2) These two coins of Pheræ have been published by M. de Cadilvens. Rejecting the explanation of the type of n° 1, given by Eckhell and all other antiquaries, he supposes it to represent Bacchus. The inscription of n° 2, he reads ΑΙΤΟ, and considers it as indicating that the wreath or crown was

in honour of the Etolians, as a return for services rendered to the Pheræi. To discuss similar opinions is unnecessary, as they carry with them their own refutation. F. MÉDAILLES INÉDITES, pag. 129.

(3) APOLLODOR. BIBL. LIB. I, CAP. IX, 15. PHARAOH, IN SCHOL. EURIPID. ALCEST., VERS. 2.

(4) F. SUPRÉ, page 42.

(5) VERS 543.

We are indebted to Stephanus of Byzantium for the knowledge of many names of cities unnoticed by any other ancient authors extant. Among these, is Olympe in Illyria, a town to which the present unique coin may undoubtedly be referred, as it is in every respect similar to those of the neighbouring cities.

The legend is here ΟΑΥΜΠΑΣΤΑΝ, from Ολυμπεῖος, one of the gentile adjectives from Olympe (1). The form in ΣΤΑΙ, as before observed (2), is noticed by Stephanus as peculiar to Macedonia, whence it extended to Illyria, in consequence of the intercourse naturally existing between the two countries, and their common origin.

Antiquaries do not agree in their explanation of the object represented on the reverse. Some have considered it as a pharos, or beacon, others as an obelisk, or a goal of the stadium (meta). Perhaps it is one of the conical stones called στυεῖς (3), sacred to Apollo, and originally the rude form under which he was worshipped. It is seen also on the coins of Ambracia, Apollonia and Oricus, cities of the same coasts, and always in conjunction with the head of Apollo.

ORICUS IN ILLYRIA.

Laureated head of Apollo. Before, a lyre.

Rev. ΟΡΙΚΙΩΝ. A conical pillar. A laurel wreath encircling the whole, AE 3. *Plate III*, n. 20. (Mr. Hamilton).

Oricus was a place of considerable importance in Illyria, and possessed an extensive territory called Oricia. It is frequently mentioned by ancient authors (4).

The present is perfectly similar to those of Apollonia, Ambracia, and to that of Olympe, precedently described; shewing that the latter is undoubtedly of the same country, and confirming fully the testimony of Stephanus.

(1) Διηγεῖται μὲν Ιλλυρία. Τι θνάτοι, θλυπτίνεις & θλυπτίνεις.

(2) *Suprà*, page 41, note 2.

(3) *Stydas and Harpocration. P. Αἰγαῖς.*

(4) *Herodot.*, lib. LX cap. 93. *Schol.*, sect. 27. *Stephan. Byzant.*

GRÆCIA PROPRIA.

AMBRACIA IN EPIRO.

Helmeted head of Minerva. Behind, A. Above, a warrior with a spear and shield.

Rev. Pegasus. AR a. Plate III, n. 21. (Mr. Hamilton.)

The most ancient coins of Ambracia are those called *πλάται*, with Corinthian types, commemorative of the foundation of the city by a colony from Corinth. They are, in general, easily distinguished from those of the other Corinthian colonies in Eastern Greece, whose names commence with an A, by their having the initial or *diacritical* letter on the obverse; a custom which Argos, Anactorium, and others, have not followed.

A coin of this kind, with a warrior accompanied by the legend *ΓΟΡΓΟΣ*, has been published by M. Raoul-Rochette (1), who thinks that the figure represents the leader of the Corinthian colony, called by ancient authors *Golgus*, *Torgus* or *Gorgasus*, but whose real name *Gorgus*, as stated by Scymnus alone (2), is ascertained by the coin in question. This opinion of the learned author is highly probable and satisfactory, and for the same motives, the warrior on the coin before us, may be referred likewise to *Gorgus*.

ACTIUM IN ACARNANIA.

Helmeted head of Minerva. Behind, a vine branch.

Rev. AK in monogram. Pegasus. AR a. Plate IV, n. 1. (Mr. Hamilton.)

The explanation of monograms requires, in general, much caution, as the letters which compose them may frequently be disposed in so many various ways, that the real meaning remains uncertain. In the present instance, although the monogram may be resolved in different senses,

(1) *Annales de l'Institut de Corresp. Archéol.*, pour l'an 1829. Cahier III, pag. 312.

yet, as the types of the coin shew that it is of one of the Corinthian colonies in Eastern Greece, it may with great probability be attributed to Actia, or, as it is usually called Actium, a city belonging to the Anactorians, and celebrated for a temple of Apollo, and from having given its name to the battle, where the last sparks of the liberties of mankind were extinguished for so many centuries.

M. Cousinery, whose constant zeal and exertions have contributed so much to the advancement of the numismatic science, refers the coin to the Acarnani. (1). The objection to this opinion seems to be, that, although various cities of Acarnania had been founded by Corinthian colonies, yet, the general confederacy of the Acarnanian nation could not lay claim to a Corinthian origin. It appears rather from Thucydides that they were never on good terms. Perhaps a coin with a legend at greater length may come to light, and determine the question more fully.

It may be noticed here, that the numerous colonies of Corinth, which issued coins commemorative of their origin, observed, almost invariably the example of the parent city, in placing the initial of their names under the Pegasus on the reverse. The exceptions are, when the name of the place is inscribed at greater length on the obverse. For farther particulars, the reader is referred to the learned discussions on this subject by Mr. Cousinery and Mr. Raoul-Rochette.

ALYZIA IN ACARNANIA.

ΑΛΥΖΑΙΩΝ. Helmeted head of Minerva. Behind, a leaf.

Rev. Pegasus. Underneath, A. AR. 2. *Plate IV. n. 2.*

The legend at full length, confirms the opinion of the judicious Eckhell (2), who attributed a coin with Corinthian types and the letters ΑΛΥ to this city.

The origin of Alyzia is not mentioned, but we see by its coins, that it

(1) *Essai hist. et crit. sur les Monnaies de la Ligue Achéménée, etc.* Paris, 1825. Page 131. (2) *NOM. VSTAR. ANTIQ.*, pars I, Vienna, 1775, pag. 127.

was a colony from Corinth. It was a place of importance (1), and near it was a temple of Hercules from which a Roman general took various works of art by Lysippus (2).

LEUCAS IN ACARNANIA.

Obverse head of Medusa.

Rev. Α. Pegasus. AR. 4. *Plate IV. n. 3.* (Mr. Thomas).

Unpublished imitation of the types of Corinth, of which Leucas was a colony.

PALEIROS IN ACARNANIA.

Helmeted head of Minerva. Behind, a helmet.

Rev. ΠΑΛΕΙ, in monogram. Pegasus. AR. 2. *Plate IV. n. 4.* (Mr. Hamilton).

The monogram is here of more easy explanation than in n° 1. The letters ΠΑΛΕΙ, of which it is obviously composed, can refer to no other place than to Paleiros, a city of Acarnania, situated between Solium and Thyreum.

It is called Πλάστη by Strabo (3), but Πλάρος by Thucydides (4), consistently with the coin before us. We know little of the history of this place, except that, in the Peloponnesian war, the Paleirenses sided with the Athenians, who, to reward their services, gave them the neighbouring city of Solium, which they had taken.

From the coins we discover, that like the greatest number of towns of that district, Paleiros was a colony of Corinth (5).

LOCRI OZOJI.

Helmeted head of Minerva.

(1) *THUCYD.*, lib. VII, cap. 31. *SCYLAX*, sect. 34.

(2) *STRABO*, lib. X, pag. 659.

(3) Lib. X, pag. 459.

(4) Lib. II, cap. 30.

(5) Mr. Cousinery has attributed this coin to the Epirote; but the objections to the claim of the Acarnani to a Corinthian origin, apply equally to the Epirote. (Supr., page 54).

Rev. Pegasus. Underneath, ΛΟΚ. AR. 2. *Plate IV. n. 5.* (Mr. Hamilton).

The Locrians, to distinguish their coins from those of the Leucadians, generally place their name at full length. In the present instance, the three first letters only are inscribed on the reverse.

ORCHOMENUS IN BOEOTIA.

EPX. A horse at liberty. Above, a wheat-ear.

Rev. Boeotian shield. AR. 1. *Plate IV. n. 6.* (The late Mr. Payne Knight).

This unique silver tetradrachm was attributed by its learned possessor to Erythræ in Boeotia. From an attentive examination of the letters of the legend, it appears, however, that the last, instead of an Υ, is a Χ, and consequently refers to Orchomenus, once one of the richest and most powerful cities of the known world (1).

According to the Boeotian dialect, we find EPX instead of OPX. The name of the magistrate is written ΥΔΟΡΟ for ΕΥΔΩΡΟΥ. The Υ simple instead of the diphthong ΕΥ is a dialectic form of which no other example occurs. The absence of the Ω bespeaks an early period.

The shield on one side is the common emblem of the Boeotians. The horse, seldom seen on Boeotian coins, refers to the Thessalian origin of the Orchomenians, and to their skill in horsemanship; whence Pindar (2) gives to Orchomenos the epithet of Καλίππαλος.

The wheat-ear, emblem of fertility, is the constant type of the early coins of this city.

A coin in Dr. Hunter's collection attributed to Boeotia with the legend EPXO, which the editor has taken for the name of a magistrate (3), is also of Orchomenus.

(1) Hom., Iliad, lib. IX, vers 381. Pausan., lib. IX, cap. 34. (2) Olymp. Od. XIII, vers 2. (3) Tab. XIII, fig. 12.

COPÆ IN BOEOTIA.

ΚΩΠΑΙΩΝ. The fore part of a bull.

Rev. Boeotian shield. AR 4. *Plate IV*, n. 7. (Mr. Burges.)

Copæ was a small but ancient town on the borders of a lake, called from it Copais: Homer enumerates it among the Boeotian cities which contributed to the expedition against Troy (1). In the time of Pausanias (2), it had fallen into decay: he describes it as having once belonged to the Orchomenians.

No coins of this place were previously known.

CORONEA IN BOEOTIA.

1. KOPO. Adverse head of Medusa.

Rev. Boeotian shield. AR 3. *Plate IV*, n. 8. (Same collection.)

2. KO. Same type as the preceding.

Rev. Boeotian shield. AR. 4. *Plate IV*, n. 9. (Mr. Hamilton.)

Coronea, a very ancient city of Boeotia, recorded by Homer (3), was founded at the same time as Orchomenus by the Minyan colony from Thessaly (4). Coronus, who gave it its name, was grandson of Sisyphus and brother of Athamas. Hence, at a small distance from it, was a celebrated temple of Minerva Itonia, called after one of the same name in Thessaly (5). In this temple the general assembly of the Boeotians was held.

The head of Medusa on the two coins of this city, published here for the first time, alludes to the veneration in which Minerva was held; it refers also to a tradition recorded by Pausanias (6), " Iodama, a priestess of the goddess, having gone by night into the sacred enclosure [τίμενος],

(1) Iliad. lib. II, vers. 502.

(2) Lib. IX, cap. 24.

(3) Iliad. lib. II, vers. 503.

(4) Pausan., lib. IX, cap. 34.

(5) There was also a river Carius, near Coronea, called after one of the same name at Arne or Cierium in Thessaly. *F. Sophr.* pag. 47 and 48.

(6) Lib. IX, l. s.

Minerva herself appeared to her with the head of the Gorgon Medusa over her tunic : at this sight, Iodama was converted into stone." A daily ceremony instituted to commemorate this singular event, still existed in the time of Pausanias.

PLATÆA IN BOEOTIA.

Female head.

Rev. ΠΑΑ. An ox. AE 4. Plate IV, n. 10. (Mr. Hamilton.)

The coins of this celebrated city are in silver and very scarce; the present, which is of copper, has never been published. The head on one side is that of the nymph Platæa, daughter of the river Asopus (1). The ox on the reverse, alludes to the fertility of the Platæan territory. Among the sacred offerings at Delphi, was a brazen ox dedicated by the Platæans (2), after the glorious victory which they obtained, in conjunction with the Greek army, over the Persians in the territory and neighbourhood of Platæa.

THEBÆ IN BOEOTIA.

1. Bearded head of Bacchus.

Rev. ΘΕ. The infant Hercules strangling two serpents. AV 4. Weight, 46 grains. Plate IV, n. 11. (Mr. Thomas.)

2. Head of Ceres veiled, and with wheaten-wreath.

Rev. ΘΗΒΑΙΩΝ. A warrior landing from a vessel. AR. 3. Plate IV, n. 12. (Royal Collection, at Paris.)

Gold coins, though abundant in Asia Minor, were extremely rare in Greece itself, even at Athens, before the reign of Philip. The present is the first of that metal of the Thebans which has been published; it represents the two divinities natives of Thebes, and is certainly anterior to the destruction of the city by Alexander.

(1) PAUSAN. lib. IX, cap. 1.

(2) PAUSAN. lib. X, cap. 15.

As the types of n° 2 are different from those usually seen on Theban coins, it may be questioned whether the coin is not of some other place of the same name, either in Thessaly or Aetolis.

I have however attributed it to the Boeotian Thebes; the portrait of Ceres being often represented on Boeotian coins, and under the denomination of Thesmophoros, that goddess having had at Thebes a celebrated temple (1), said to have been anciently the house of Cadmus and his successors.

The warrior on the reverse may consequently be Cadmus, who is represented stepping out of the vessel which brought him from Phoenicia.

The coin appears to have been struck after the restoration of Thebes by Cassander.

AEGINA, INSULA.

Bucranium, or bone of an ox's head.

Rev. Al. A dolphin. AE. 3. *Plate IV*, n. 13.

The honour of one of the most useful inventions, that of coinage, is attributed to this island. Its coins which are of silver, and all of an early period, attest by their numbers the opulence of the Egineans. After the loss of their naval superiority, their mint seems to have ceased, except issuing copper occasionally. The types of the present, which is of this metal, allude to sacrifices in honour of Neptune.

CORINTHUS.

1. S DOMIT. AUG. Bare head of Domitian.

Rev.... COL COR. Warrior endeavouring to rescue a child from the mouth of a serpent. Al. 2. *Plate IV*, n. 14. (Mr. Hamilton.)

2. IMP. C.ES. TRAIAN. HADRIAN. Laureated bust of Hadrian.

Rev. ISTHMUS. Bearded figure sitting on a rock, and leaning with each hand on a rudder. AE 2. *Plate. IV*, n. 15. (Same collection.)

3. L SEP SEV AV. Laureated and bearded head of Septimius Severus.

Rev... L... COR. Same type as n° 1. AE 2. *Plate IV.* n. 16. (Same collection.)

The colony established at Corinth by Julius Cæsar, though composed almost exclusively of Romans, appears to have been extremely solicitous to preserve the memory of the various early mythi relating to that once celebrated city. Hence, the coins of Corinth present a greater number of rare and interesting types, than those of any other Greek city of the same period.

The reverses of n° 1 and 3, struck under the emperors Domitian and Sept. Severus, relate to the origin of the Nemean games. The seven chiefs on their march from Argos to Thebes, passing by Nemea, of which Lycurgus was king, were in want of water (1); Meeting Hypsipyle, nurse to the king's child, and enquiring of her, she offered to lead them to a neighbouring fountain; and while she accompanied them, left the child on the grass. During her absence, a serpent came and killed the child. On their return to the spot, Adrastus and the other chiefs seized with indignation, destroyed the serpent, and, to console Hypsipyle, instituted periodical games in honour of the child, whose name they changed into that of Archemorus.

These games, which in later times became so celebrated under the name of Nemean, were originally under the direction of the Argives, Corinthians, and Cleonæi (2) who presided, either jointly or alternately. Subsequently, it appears, that for a long time, the Argives alone enjoyed that honor. It may be inferred, however, that occasionally the Corinthians asserted their rights, and that the present coins were issued on the occasion.

Adrastus is represented attacking the serpent, who is in the act of de-

(1) APOLLODOR., lib. III, cap. VI, 3 et 4. HEGES. (2) Argum. II et V in Schol. ad Ness. Pindar. cap. 74. PAUSAN., lib. II, cap. 13. CORINTH. Dissert. Agona, pag. 92.

vouring the child. The same subject is figured on a coin of Argos (1), struck under the emperor Severus and probably for the same motives. A fine bas-relief relating to the same fable, is in the Spada Palace at Rome; two Greek warriors attack the serpent, who encircles the child; Hypsipyle is represented expressing her grief at the sight (2).

N° 2 offers a figure of the Isthmus personified; holding in each hand a rudder ($\Pi\bar{\nu}\delta\alpha\mu$) alluding to the situation between two seas. In a painting described by Philostratus (3), the Isthmus personified was seen in a recumbent posture between Lechæus and Cenchrea, represented by the figures of a youth and a nymph.

PATRÆ IN ACHAIA.

... COMMODO ANTON. Radiated head of the emperor Commodus.

Rev. COL. A. A. PATR. Æneas carrying his father Anchises, and leading his son Ascanius. AE 2. *Plate IV*, n. 17. (Mr. Hamilton.)

As a Roman colony, the Patrenses by this type recorded the supposed Trojan origin of Rome.

SICYON.

A lion walking.

Rev. A dove, in a wreath. AR 4. Weight, 6 grains. *Plate IV*, n. 18. (Mr. Thomas.)

A silver hemi-obolus differing from the usual coins of the Sicyonians, which constantly represent the chimæra.

ARGOS.

Head of Juno with an elevated crown.

Rev. ΑΡΓΕΙΩΝ. Two dolphins in opposite directions. Between them,

(1) SESTINI, Museo Fontana, Parte I, Tav. 11, n. 18. TANT, Notiz Sulle Antichità, per 1805. Tav. 33.

(2) WINCKELMANN. Monum. Inediti, n^o 83. GUAR- (3) Icones, lib. II, exp. 16.

a wolf's head. AR 1. Weight, 188 grains. *Plate IV*, n. 19. (Mr. Thomas.)'

The resemblance of the types to those of various cities of Crete, induced antiquaries to attribute similar coins, when they first appeared, to Argos in Crete. Several of the same kind having been since found in the vicinity of Planizza, they are restored to the more illustrious Peloponnesian Argos.

Juno, whose portrait is on the obverse, is well known as the principal divinity of the Argives.

At a small distance from the city, she had a temple called the He-reum, one of the most magnificent in Greece. Here was the celebrated chryselephantine statue of the goddess by Polycleitus (1); she was represented seated on a throne, and holding a sceptre and pomegranate. On her crown, the Hours and Graces were figured.

The head on the coin before us, is probably imitated from that of the statue in question, and may convey a just notion of the form of the crown (2), although its ornaments are different. The same headdress which is peculiar to Juno, is found on the coins of a great number of cities of Sicily, Italy, Greece and Asia minor.

The dolphins on the reverse, allude to the worship of Neptune, who, originally contended with Juno for the possession of Argolis (3). Incensed against Inachus and the Argives, who had decided in favor of his rival, Neptune inundated the greatest part of the country, till Juno appeased him, and caused the waters to retire: the Argives then dedicated a temple to him under the appellation of Prosclystius, or "the inundator" (4), on the spot to which the waters had advanced.

The wolf's head, placed between the dolphins, is the ordinary emblem of Argos.

(1) PAUSANIAS, lib. II, cap. 17.

male divinities. P. PAUSAN. lib. II, cap. 10.

(2) A crown of this form was called also *mitra*; it is seen on almost all archaic figures of fe-

(3) PAUSANIAS, lib. II, cap. 18 et 22.

(4) Hesychius. PAUSAN., lib. II, cap. 22.

MESSEΝΙΑ.

Head of Ceres, adorned with ears of corn.

Rev. ΜΕΣΣΑΝΙΩΝ. Jupiter holding with one hand an eagle, and with the other a thunderbolt. Before him, a tripod. In the area, ΙΩΩΜ, and ΑΙΩΝ. Underneath, A and a monogram. AR 1. *Plate IV*, n. 20. (Mr. Hamilton).

Jupiter was the chief divinity of the Messenians, who pretended that he was born in their country on mount Ithome (1) where a temple was erected to him. Hence the epithet of Ithomates under which he was venerated in Messenia, and is designated by the inscription ΙΩΩΜ (initials of Ιθοματης) which accompanies his image on this rare and unpublished numismatic monument. Perhaps the figure on the coin is taken from the statue by Ageladas which was placed in his temple on mount Ithome. The tripod before him, alludes to those offered to him by the victors, at the annual games called Ithomea, instituted in his honor. This representation, usual on the coins of the Messenians, recalls to mind the answer of the Pythia, when consulted by Aristodemus during the siege of Ithome (2). "That the gods would give Messenia to those who, the first, should "place a hundred tripods before the altar of Jupiter Ithomates." A Spartan having obtained information of this answer, introduced himself secretly into Ithome, and at night offered to the god a hundred small tripods of clay, which he had concealed in a bag. Shortly after, Ithome fell.

Ceres, whose portrait is on the obverse, and her daughter Proserpine, were also held in high veneration by the Messenians. These divinities had a temple at Messene (3) and their mysteries celebrated at Carnasium in Messenia, were considered inferior in sanctity to those only of Eleusis (4).

The inscription ΑΙΩΝ indicates the name of the chief magistrate of the Messenians.

(1) *PAUΣΑΝ.*, lib. IV, cap. 32.

(2) *PAUΣΑΝ.*, lib. IV, cap. 12.

(3) *PAUΣΑΝ.*, lib. IV, cap. 31.

(4) *PAUΣΑΝ.*, lib. IV, cap. 33.

ELIS.

FA. Eagle with expanded wings, holding a serpent in its talons.

Rev. Jupiter seated, with his right arm extended supporting an eagle.

AR 1. *Plate IV*, n. 21. (Lord Northwick).

The casual sight of an eagle or other bird of prey destroying a hare, a serpent, or other animal of inferior strength, was usually interpreted by Grecian soothsayers, as a favourable omen. Hence, as in the present instance, similar representations are frequently seen on coins and other works of art.

The figure of Jupiter on the reverse, is probably a copy of one of the numerous statues of that divinity (1), which had been dedicated at Olympia. Its attitude is different from that of the usual representations of Jupiter.

TROEZENE IN ARGOLIDE.

.. AOY CΕΙΤΙ . CEBHPO. Laureated head of the emperor Severus.

Rev. TPOIZHNION. Theseus taking leave of Æthra. AE 2. *Plate IV*, n. 22. (Mr. Hamilton.)

Theseus was the national hero of the Troæzenians, as well as of the Athenians; and his memory was equally cherished by both nations. His mother Æthra was daughter of Pitthens king of Troæzene, and till the age of manhood he was brought up in that city (2). When banished from Athens, he took refuge at Troæzene, where the tragic events of Phædra and Hippolytus took place (3).

From these motives, Theseus was considered as a citizen of Troæzene, and on the present coin of that city, he is represented taking leave of his mother Æthra, and receiving her instructions, at the moment of his departure for Athens, in order to present to Ægeus the sword and sandals,

(1) PAUSSAN., lib. V, cap. 21.

(2) Argum. ad Hippolyt. Euripid.

(3) PAUSSAN., lib. I, cap. 27; lib. II, cap. 32.

tokens by which he should be recognised as his son (1). A coin of this city (2), struck under the same emperor, represents Theseus in the act of removing the stone under which Ægeus had deposited the sandals and sword (3). The same subject is also seen on Athenian coins.

MANTINEIA IN ARCADIA.

Helmeted head of Minerva.

Rev. MAN. Neptune seated, holding a dolphin and leaning on his trident. AE 3. *Plate IV*, n. 23. (Mr. Hamilton.)

Pellerin, who published a similar coin in imperfect preservation (4), has taken the figure on the reverse, for Jupiter. Here the trident and dolphin, which are distinctly seen, prove it to be of Neptune, surnamed Equestris, who had a magnificent temple with an oracle, built originally by Agamedes and Trophonius, at a short distance from Mantinea (5).

CHALCIS IN EUBOEA.

Head of Juno, with veil and diadem.

Rev. ΧΑΛΚ. . . . Ν. Male figure in a quadriga. Underneath, ΞΕΝΟΚΡΑ-
ΤΗΣ. The whole encircled by an oaken wreath. AR 1. *Plate III*, n. 2. (The late Mr. Payne Knight.)

This unique silver tetradrachm was attributed by its learned possessor to Chalcis in Ætolia (6); but without alleging his reasons for an opinion so improbable on many accounts, and among others, because though we have coins of the Ætolian nation, none have been found of the various cities which composed it.

(1) APOLLODOR., lib. III, cap. 16. HYG. CONST., cap. 37. (2) SARTORIUS, ad Lyceoph.

(3) SARTORIUS, Museo Fontana, tom. I, tav. II, n. 18.

(3) It is represented also on a bas-relief published by Winckelmann. (Mon. Ined., pag. 130), and on various gems.

(4) Tom. I, pl. XXI, n. 10.

(5) PAUSSAN., lib. VIII, cap. 10. A coin in the Pembroke Collection has, on one side, the head

of Minerva: on the other, MAN, with Neptune standing and vibrating his trident. Part. II, tab. 20

(6) Numi Vet. 12 Mrs. R. P. Knight. Londini, 1830. Pag. 47.

It might perhaps with more probability have been given to the Chalcidians of Thrace, but the workmanship proves it to be of a period when the Chalcidic confederacy had ceased to exist.

Under these circumstances, it can be referred to no other than to the celebrated capital of Eubœa, and with the greater reason, on account of the portrait of Juno represented on it; this goddess having been the principal object of veneration of the Eubœan cities, and of Chalcis in particular, as appears from their coins, and from a passage of Hellanicus recorded by Stephanus (1).

The type of the reverse alludes to a victory at the public games, perhaps to the *HPATIA*, festivals celebrated in honor of Juno.

INCERTUS.

Male figure on horsback, holding a trident.

Rev. Rude indented square. AR. 1. *Plate V*, n. 1. (The late Mr. Payne Knight.)

The representation of Neptune the equestrian, (Ποντιός ἕρμος) would be an inducement to refer the coin to Rhancus in Crete, but the workmanship seems to indicate a different origin, either in Thrace or Macedonia. Till some other coin with a legend comes to light, it must therefore remain among the uncertain.

CYTHNUS, INSULA.

Laureated head of Apollo.

Rev. KY. Balaustium, or pomegranate flower. AE 3. *Plate V*, n. 2. (Mr. Hamilton.)

A coin with the same types, and the legend KYON, is the motive for attributing the present to Cythnus, one of the Cyclades. The balaustium emblem of Rhodes, would otherwise have referred it to Cyane in Lycia, in the vicinity of, or perhaps subject to that island.

(1) *F. Zakis*

(1) *Mr. Payne, part II, tab. 16*

ASIA.

PHANAGORIA IN BOSPHORO.

Youthful head of Bacchus.

Rev. Monogram and quiver. AE 2. *Plate V*, n. 3. (Mr. Hamilton.)

The monogram, when dissolved, presents the letters ΦΑΝΑΓΟΡΙ, which, combined with the types frequent on coins of Pontus, refers the coin to Phanagoria.

COMANA IN PONTO.

ΑΥ. ΚΑ. ΣΕΠ. ΣΕΥΟΤΗΡΟC. Laureated bust of Severus, with the paludamentum.

Rev. ΙΕΡΟΚΑΙΑΡ. ΚΟΜΑΝΕΩΝ. Female figure radiated, holding with one hand a club, and with the other resting on a shield. Exergue, ΕΤ. ΒΟΡ. (Anno 172). AE 1, *Plate V*, n. 4. (Count Wiezai, at Hedervar.)

There were two cities of the name of Comana, one in Pontus (1) on the river Iris; the other in great Cappadocia, on the Sarus (2), in a valley of mount Taurus: both were consecrated to the goddess Enyo, in whose service an immense number of priests and ministers of both sexes (*τερπόδεωλοι*) were maintained. Strabo reckons five or six thousand in each city, and the high priest enjoyed regal honors.

To which of these cities, the coins with the denomination *Hierocerasrea* appertain, is difficult to decide. Consistently however, with the generally received opinion, the present numismatic monument is ascribed to the Pontic Comana.

The figure on the reverse is deserving of great attention, as it repre-

(1) STRABO, lib. XII, pag. 567—559.

(2) STRABO, lib. XII, pag. 535.

ents, without doubt, the goddess Enyo (1). Like most of the divinities of this part of Asia, where a mixture of Greek and Persian superstitions prevailed, she united various attributes. The rays on her head, identify her with Selene or the Moon : the shield is the emblem of Enyo or Bellona. The club may be considered in the same light, and perhaps alludes to a custom existing in Cappadocia, mentioned by Strabo, of using a similar instrument in sacrifices.

The date BOP (172) is that of the era of Comana, which, according to chronologists, commenced in the year of Rome 788. The present coin is therefore of the year 960 of Rome, 15th of the reign of Severus, and 207 P. C.

ABYDOS IN TROADE.

ΑΒΥΔΟΣ. Youthful male head with laurel wreath.

Rev. ΑΒΥΔΗ. Two bulls's heads in opposite directions. AE. 3. *Plate V.* n. 5. (Mr. Hamilton.)

When the origin of a town was uncertain, an imaginary hero was called into being, and supposed to have been its founder. To the number of those already known, may be added Abydos, represented on the present coin of the city of that name : the head appears to be a portrait of some living personage, whom gratitude or flattery has represented under the character of founder of the city.

CAME IN MYSIA.

ΑΥΤ. Κ. ΑΥΡΗ. ΚΟΜΟΔΟ. Laureated head of Commodus, with the paludamentum.

Rev. ΕΙΙΙ ΣΤΡΑ. ΔΗΜΗΤΡΙΟΥ. ΑΡΤΕΜΩΝ. Two figures standing, Diana

(1) In all the editions of Strabo we find Ενεσίς ιψίς. Mr. Coray, who considers it as synonymous with Μήν, facit Κάρπανθον, lib. XII, pag. 535. In fact, the god Μήν venerated in Caria, and other instead of Κάρπανθον, some manuscripts have Μάρη, provinces of Asia, was the same as the Moon, who or Μήν, and the last reading has been adopted by was considered androgynous.

Ephesia, and Bacchus. Underneath, ΚΑΜΗΝΩΝ. *Æ* 1. *Plate V.* n. 6. (Royal Collection, at Paris).

Various coins inscribed ΚΑΜΗΝΩΝ, have appeared of late years (1), and are attributed, with great probability, to a city of Æolia, called Cana or Canæ by ancient authors, near a promontory of the same name, in a district called Canæa, situated a hundred stadia from Elæa (2). According to Strabo, it was founded by Locrians from Cynos, and subsequently received a colony from Diuni in Eubœa (3).

From its coins we learn, that the city was called Came by the inhabitants, as it is by Athenæus (4); although Herodotus (5), Strabo and other authors call it Cana; the difference in the orthography is of no weight, because the *M* and the *N* were frequently interchanged.

The coins of Came hitherto published, were struck under the emperors Hadrian and Severus: they represent Æsculapius, Hygeia and a terminal figure, perhaps Mercury. The present is of the reign of Commodus, and shews that the Ephesian Diana and Bacchus were also venerated by the Cameni. The chief magistrate was the Στρατηγός or prætor.

LAMPSACUS IN MYSIA.

1. Upper part of a female figure, holding ears of corn and clusters of grapes.

Rev. Fore part of a winged sea horse. AV. 2. *Plate V.* n^o 7. (The late Mr. Payne Knight.)

2. Adverse head of Jupiter Ammon.

Rev. The same as the preceding. AV. 2. *Plate V.* n^o 8. (Lord Northwick.)

3. Bearded head of Bacchus, crowned with ivy.

Rev. ΛΑΜΨΑΚΗΝΩΝ. Apollo Citharœdus. Before him, a palm branch.

(1) *Savigny.* Lett. Numism., tom. IX, tab. 11, n. 2 et 3. 1820.
(2) *Strabo.* lib. XIII, pag. 814.

(3) Lib. X, pag. 445, et lib. XIII, pag. 614.
(4) Lib. I, cap. 54.
(5) Lib. VII, cap. 42.

Behind, a monogram. In the exergue, ΚΩΚΠΑΤΟΥ ΤΟΥ ΞΕΝΟΦΑΝΟΥ. AR. 1. *Plate V*, n° 9. (The late Mr. Payne Knight.)

The gold stater n° 1 remarkable for elegance of design, presents an entirely new and most interesting type. The female figure rising out of the ground, is without doubt Ceres or Proserpine, who is represented returning from Hades, and appearing on the earth, either after her rape by Pluto, or on her annual journey, when she proceeds to Olympus, to pass the remaining part of the year with the gods (1). Besides her usual attributes, the ears of corn, she is here represented with grapes, perhaps consistently with the tradition which supposed her to be the mother of Dionysus by Jupiter (2). No other monument excepting a fictile vase represents this return of Proserpine (3).

The winged sea horse on the reverse is the well known emblem of Lampsacus. The motives for adopting it are not known.

The stater n° 2 of the same metal, is also distinguished by beauty of design. It shows that Ammon was one of the divinities of the Lampsaceni.

The silver tetradrachm n° 3 presents a portrait of Bacchus, identified with Priapus, the impure and disgraceful object of veneration in this city.

Apollo is represented on the reverse, holding a lyre and plectrum, and in the same costume as at Delphi (4). This god had a temple and oracle of great celebrity, in the Adrasteian plain near Parium where he was venerated under the name of Actaeus (5), and he is represented under this denomination, on a rare coin of that city (6).

PARIUM IN MYSIA.

Helmeted head of Minerva.

(1) APOLLONIUS, lib. I, cap. V, 3. HOMER, Hymn in Ceres, vers 445—7.

(2) DIODOR. SICUL., lib. III, cap. 63. CICERO, de Nat. Deor., lib. III, 23.

(3) Belonging to Marquis del Vasto, at Naples. It offers the figures of Ceres, Hecate, Mercury, and

Proserpine who emerges from the earth. The names of the several personages are inscribed over them.

(4) MILLINGER, Méd. Indé., tab. II, n. 10 et 11.

(5) STRABO, lib. XIII, p. 588.

(6) Médailles Antiques de feu M. Allier de Haute-roche. Paris, 1829. Pl. VII, n. 13.

Rev. ΠΑΡΙ. Female figure, seated, with a serpent entwined round her, and another at her feet. AE 3. *Plate V*, n° 10. (Mr. Hamilton.)

The figure represented on the reverse is one of the Ophiogenes, who are described by Strabo (1) and Pliny (2) as a race of men inhabiting the territory of Parium on the Hellespont. The founder of this race, as their name implies, was originally a serpent, who was transformed into a man. Strabo supposes him to have been one of the Psylli who inhabited the Syrtes in Lybia.

The Ophiogenes like the Psylli could handle without danger every kind of serpent, and by the simple touch, as by a spell, could cure the bite of the most venomous reptiles; in the same manner as is still practised in Egypt, and in various countries of the East by jugglers. The Marsi in Italy were noted also for the same faculty. Numerous particulars on the subject may be found in ancient authors (3).

CYZICUS IN MYSIA.

Female figure holding a wreath, seated on a base, inscribed ΕΛΕΥΘΕΡΙ... Underneath, the fish called Pelamys.

Rev. Rude indented square. AV. 1. Weight, 246 grains. *Plate V*, n° 13. (Royal Collection, at Paris.)

The pelamys, characteristic type of the coins of Cyzicus, refers to that city, though its name is not expressed, this singular double stater, which is peculiarly interesting, as it offers the earliest representation known of Liberty, a divinity who gives to life its greatest charm, who is the object of universal desire, but unfortunately is seldom found, as she fixes her abode there only, where her inseparable companions Religion and Piety are to be found with her.

She is seated on a base or altar (4) inscribed ΕΛΕΥΘΕΡΙ., and which recalls to mind the Φεννική καρναβαλία Εσοδιαίας of Pindar. She holds a crown or

(1) STRABO, lib. XIII, pag. 288.

cap. 27. ΤΑΞΙΔΙΑ. Chilied., lib. IV, Hist. 135. ΤΕΡ-

(2) Hist. Nat., lib. VII, cap. 2.

περ., lib. IX, vers 891.

(3) ΕΞΙΛ. Hist. Animal., lib. I, cap. §7; lib. XVI,

(4) Fragm. Inscr. LX.

wreath of laurel, emblem of Victory, or any fortunate event, and is described by Simonides as an attribute of liberty (1).

Οὐρανοὶ Αδημάντου νείνου τάφος, οὐ διὰ βουλῆς
Ελλὰς Ελευθερίας ἀμφίθετο στέφανον.

The inscription and wreath may, at the same time, refer to public festivals, like the Eleutheria instituted at Platea (2), in commemoration of the victory obtained over Mardonius.

The present monument was evidently intended to commemorate the recovery of liberty by the Cyziceni; but from the deficiency of historical testimony on the subject, the precise date of this event cannot be ascertained. Probably however, it was at the peace which followed the expedition of Cimon (3) and was concluded in the 4th year of the 82nd Olympiad, 449. A. C.

SMYRNA IN IONIA.

1. Laureated head, probably of Apollo.

Rev. ΣΜΥΡΝΑΙΩΝ. Homer seated, holding with one hand, a volume or scroll; and with the other, resting on a staff. AR 2. *Plate V*, n. 12. (Mr. Hamilton.)

2. ΔΟΜΙΤΙΑΝΩ · ΚΑΙ ΚΑΠΙ · ΚΕΒΑΣΤΩ · ΖΜΥΡΝΑΙΟΙ · ΤΗΝ · ΥΠΙΑΝ. Upper part of a female figure veiled, holding up with one hand, a wheat-sheaf, and supporting with the other arm, a cornucopia.

Rev. ΕΠΙ Α · ΜΕΣΤΡΙΟΥ · ΑΝΩΝΙΑΤΟΥ. Female figure seated, holding a patera and battle-ax; on her head, the polus. AE 1. *Plate V*, n° 12. (Same collection.)

Though not designated by an inscription, the figure on the reverse of n° 1 is that of Homer, who is represented in the same attitude as on the copper coins of this city, inscribed with his name. The head on the

(1) *Fragm.* 38, edit. Gaisford.

(2) *Strabo*, lib. IX, pag. 412.

(3) *Diodor.* *Sicul.*, lib. XII, cap. 4.

obverse is of Apollo Citharœdus, figured as usual, with the female costume and head dress.

The silver coins of Smyrna with this type, are of extreme rarity, and of a much earlier period than those of brass, which are coeval with the Roman emperors, and are mentioned by Strabo.

The elegant original of n° 2 may be considered in the light of a medal, rather than of a coin, as the inscription shews that it was intended to congratulate the emperor Domitian on some particular occasion, such as a new year, or recovery from sickness. It was originally covered with a silver lamina or plating, of which some remains are still seen.

As a compliment, at the same time to the empress Domitia, her portrait is represented under the character of Ceres, with a wheat-sheaf and cornu-copia. The inscription states that "the Smyrnaeans wish (*εὐχούσαι* understood) health to Domitian Cæsar Augustus."

The sitting figure on the reverse, may be that of the city of Smyrna personified; she has the polus on her head, and holds the battle-ax emblem of the Amazon Smyrna to whom the foundation of the city was attributed. The proconsul A. Mestrins Florus (1), whose name is on the coin, was governor of Asia at the time.

INCERTI ASLÆ MINORIS.

1. A lion walking. Above, a bird flying, perhaps a crane.

Rev. The fore part of a winged boar, in an indented square. AR 1. *Plate V*, n° 14. (Mr. Trattle.)

2. Head of a lion, before it, the sylphium, and a heart.

Rev. Head of an unknown animal, and two serpents, in an indented square. AR 1. *Plate V*, n° 15. (Mr. Thomas).

The first is of a city of Ionia, perhaps of Samos, on whose coins the winged boar of Clazomenæ is sometimes in conjunction with the lion, emblem of the Samians.

No conjecture can be offered respecting the origin of the second

(1) *Suetonius*, in *Vespasiano*, cap. 22.

The unknown animal on the reverse, resembles that on a coin with the inscription ΛΑΤΣΙΩΝ in Dr. Hunter's collection (1).

CNIDUS IN CARIA.

Head of Venus with diadem, necklace and ear-rings.

Rev. Lion's head and fore legs. Underneath, ΕΟΒΩΔΩ. AR. 1. *Plate V*, n° 16. (The late Mr. Payne Knight.)

The head of Venus, however elegant, cannot be considered as offering a copy from the celebrated statue of the goddess by Praxiteles, because the coin is most probably of an epoch anterior to that artist, and therefore imitated from a more ancient original.

Coins of Cnidus of this size and weight are of extreme rarity; the present is moreover remarkable by the inscription ΕΟΒΩΔΩ, an old Aeolic form for ΕΥΒΟΥΔΩΤ, the name of a magistrate. The types are, in other respects, those usually seen on the coins of this city.

CABALIS IN LYCIA.

Fore part of a wild boar; on the extremity, KAB.

Rev. Rude indented square. AR 2. *Plate V*, n° 17. (The late Mr. Payne Knight.)

Cabalis was the capital of an extensive district of the same name, situated between Lycia and Phrygia, subsequently more known under the denomination of Cibyritis (2). The Cabalenses were rich and powerful at a very early period, and probably of Greek origin. According to Herodotus (3), they were Mæonians or Lydians; and Strabo considered them to be the same people as the Solymi of Homer.

The present unique silver didrachm is attributed to this city.

(1) Tab. LXVI, pag. 18.

the valley of the Meander. Taur in Asia Minor.

(2) STRABO, lib. XIII, pag. 628, 630.

pag. 147.

Col. Leiske has placed Cabalis between Milyas and

(3) Lib. III, cap. 90; lib. VII, cap. 27.

ADADA IN PISIDIA.

Laureated head of Jupiter.

Rev. ΑΔΑΔΕ. Victory erecting a trophy. AE 3. *Plate V*, n^o. 18.
(Mr. Hamilton.)

Adada, according to Ptolemy, was in Pisidia, to the East of Seleucia (1); but the precise situation is unknown. The present coin, with the inscription ΑΔΑΔΕ, may be referred to this city; and at the same time, it confirms one hitherto unnoticed, with the same legend and types, in the Pembroke Collection (2).

It is doubtful whether a coin of the emperor Valerian, described by the Abbé Belley (3), is of Adada. From the legend ΑΔΑ..ΕΩΝ, it may be of Adana, and this explanation is the most probable, on account of the solitary letters IB usually seen on Cilician coins.

DIOCÆSAREA IN CILICIA.

ΑΔΡΙΑΝΩΝ. Head of Mercury with the caduceus.

Rev. ΔΙΟΚΑΙΣΑΡΕΩΝ. A vine branch with cluster of grapes. AE 3. *Plate V*, n. 19. (Mr. Hamilton.)

From the portrait of Hadrian, who is represented in the character of Mercury, probably the chief divinity of the Diocæsareans, this rare coin may be assigned to the reign of that emperor, from whom the city received the title of Hadriana.

The primitive name of Diocæsarea (4) is not recorded by ancient authors. Perhaps it was called Cennates, the same name as the people and district of which it formed the capital. On the coins of Diocæ-

(1) Lib. V, cap. 5.

In all the editions of Strabo, we find Αδαδίαν, Αδαδία, instead of which Wesseling very properly proposed to read Αδιδά, Τυρβιδά. Lib. XII, 570. (2) *Pars II*, tab. I. (3) *Académie des Inscriptions et Belles-Lettres*, tom. XIJI, pag. 53. (4) Miossner, tome III, pag. 677.

sarea (1) we find it entitled ΜΗΤΡΩΝΟΣ ΚΕΝΝΑΤΩΝ. The Κεννατοί were perhaps the same as the Κατενναί of Strabo (2), whose text has been altered by copists. The name of Diocæsarea was probably given to it by Tiberius. All the coins of this city are very rare.

EUSEBEIA IN CAPPADOCIA.

Laureated head of Jupiter.

Rev. ΕΥΣΕΒΕΙΑΣ. The Samian Juno. AE. 3. *Plate V*, n. 20. (Same collection.)

This city, situated at the foot of mount Argæus, was first called Mazaca; afterwards Eusebeia, from one of the kings of Cappadocia who assumed that title; and subsequently Cesarea by Tiberius.

The present coin, hitherto unpublised, shews that the worship of the Samian Juno had extended to this part of Asia.

DEMETRIUS I ET LAODICE.

Joint male and female heads in profile, with royal ornaments.

Rev. ΒΑΣΙΛΕΩΣ ΔΗΜΗΤΡΙΟΥ ΣΩΤΗΡΟΣ. Ceres seated, holding a cornucopia and scroll. AR. 1. Weight, 253 grains. *Plate V*, n. 21. (Mr. Thomas.)

Visconti, in his Iconographic Grecque (3), attributed to Demetrius I, king of Syria, and Laodice his queen, the portraits represented on a cameo belonging to the empress Josephine. The judicious opinion of the learned antiquary is fully confirmed by the present unique numismatic monument, which has been since discovered (4).

Ancient authors have transmitted few particulars respecting Laodice. Her name, for which we are indebted solely to Livy (5), has induced

(1) *Mionwy*, tom. III, pag. 527.

(2) *Lih.* XII, pag. 570.

(3) Tome II, pag. 324; Pl. XLVII, n. 12.

(4) It has been published by the late learned nu-

mismatist, M. Allier de Hauteroche, in the Appendix to his *Essai sur l'explication d'une Tasse antique*, Paris, 1820.

(5) *Epitom.*, lib. L.

Viseconti to think she was daughter of Seleucus IV, and consequently sister as well as wife to Demetrius; by this marriage she had three sons, Demetrius II et Antiochus VII, who both afterwards occupied the throne of Syria, and Antigonus. After the death of Demetrius in the year 162 A. C. Laodice survived two years; when she was put to death with her son Antigonus by Ammonius, minister of Alexander Bala who had usurped the crown.

The figure of Ceres (*Δημήτη*) on the reverse, as Viseconti has observed, was the symbol adopted by Demetrius from its allusion to his name.

The present monument is the more valuable, as the representation of female portraits on Syrian coins is extremely rare. Such an unusual honor was probably paid to Laodice, on account of her being the daughter, wife, and sister of kings.

The other instance is that of Cleopatra daughter of Ptolemy Philometor, and wife of three princes who reigned in Syria.

THE END.

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ADDITIONS AND CORRECTIONS.

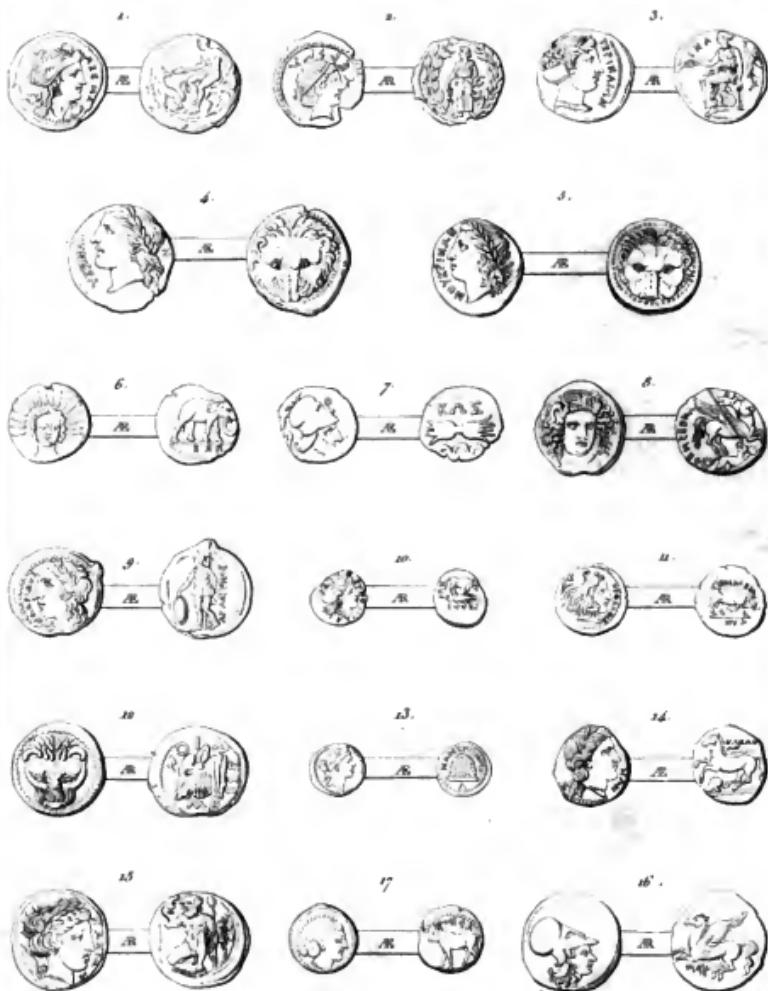
PAGE.

- 3, l. 4, for *Taph* and *Tapē*, read *Tāph* and *Tāpē*.
- note 2, l. 1, for *Compultecia*, read *Com-pulteria*.
- note 3, l. 5, for *Greek*, *form*, read *Greek* *form*.
- 5, l. 1, for *strength*, read *strength*.
- l. 4, for *4*, read *2*.
- l. 19, for *Cameans*, read *Comaeans*.
- note 3, l. 6, for *dm̄s*, read *dm̄s*.
- 7, note on l. 26, Athenaeus speaks of a wine called *Oulbasus* (Οὐλβασός) in the vicinity of Cumae. Lib. 1, 48, pag. 26.
- note 3, for *dryph*, read *dryop*.
- note 4, for *uxphē*, read *uxphē*.
- 11, l. 3, for *universel*, read *universal*.
- l. 7, for *xp̄lēus*, read *xp̄lēus*.
- l. 8, for *carriag*, read *carriag*.
- l. 16, for *elphon*, read *elphon*.
- l. 27, for *Tavp̄sion*, read *Tavp̄sion*.
- note 2, l. 6, for *st̄bd̄n*, read *st̄bd̄n*.
- 13, note 4, l. 2, for *8 d̄m̄s*, read *2 d̄m̄s*.
- 14, l. 26, for *settled*, read *settled*.
- 15, l. 26, for *without*, read *without*.
- note 2, l. 2, for *lc*, read *lc*.
- 17, l. 4, for *bulls*, read *bull's*.
- l. 22, for *Ωδ̄oi d̄vphē*, read *Ωδ̄oi d̄vphē*.
- l. 23, for *δēxias*, read *δēxias*.
- l. 24, for *xp̄naias*, read *xp̄naias*.
- 18, l. 9, for *dm̄s*, read *dm̄s*.
- l. 18, for *dm̄s*, read *dm̄s*.
- 19, l. 18, for *written*, read *written*.
- 23, note 2, l. 14, for *Boukipes*, read *Boukipes*.

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- 26, note on l. 24, The Coans in conjunction with the Rhodians founded Salapis in *Damna*. STRABO, lib. xiv., p. 654. The Rhodians established also a colony near *Sybaris*, in the territory of the Chōnes. May not the original reading of the latter name have been *Káos*?
- 28, note 3, l. 4, for *gives*, read *give*.
- 32, l. 7, for *displaced*, read *misplaced*.
- l. 24, for *Persians*, read *Persians*.
- 38, note 4 refers to p. 41, l. 3.
- 40, note 3, l. 1, for *Ωp̄p̄os*, read *Ωp̄p̄os*.
- — — — *Ωp̄p̄ia*, read *Ωp̄p̄ia*.
- — l. 8, for *λ̄p̄p̄os*, read *λ̄p̄p̄os*.
- 41, note 2, l. 1, for *λ̄p̄p̄e*, read *λ̄p̄p̄e*.
- — — — *Φyl*, read *Φyl*.
- 43, l. 15, for *Egyp̄p̄os*, read *Egyp̄p̄os*.
- 45, l. 17, for *friendship*, read *friendship*.
- 46, l. 23, for *θeop̄sias* and *θeop̄p̄ias*, read *θeop̄sias* and *θeop̄p̄ias*.
- 47, note 2, for *λ̄p̄p̄*, read *λ̄p̄p̄*.
- 50, note 2, l. 7, for *lo*, read *of*.
- 52, note 1, l. 1, for *Ωd̄m̄p̄*, read *Ωd̄m̄p̄*.
- 62, note 4, for *Πraulētias*, read *Πraulētias*.
- 66, note on l. 8, A coin of Chalcis, struck under the reign of the emperor L. Verus, has on the reverse a sitting figure of Juno with the inscription *HPA. ECKELL. Num. Vel. Aeneid. tab. x, fig. 20.*
- 68, note 1, l. 1, for *lapis*, read *lapis*.
- — l. 5, for *Mīv*, read *Mīv*.
- 70, note 1, l. 2, for *Ceres*, read *Cerere*.
- 75, note 1, l. 4, for *Typhlēia*, read *Typhlēia*.





— 1 — *Indonesian Grammatical Case*

